



# CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

Evangelism and the Modern Dilemma

**PETER HUDSON**

If I Were a Missionary

**HOLLINGTON K. TONG**

Soviet Rule or Christian Renewal?

**J. EDGAR HOOVER**

EDITORIAL:

The Lost Grace of Thanksgiving

**SUCCESS AND FAILURE:**

Scotland Celebrates Its Reformation

**CENTENARY FEATURE**

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THIS ISSUE EXCEEDS 172,500 COPIES

- ★ For relevant preaching and evangelistic power amid the complexities of modern life, Peter Hudson outlines the pre-requisites (p. 3).
- ★ How is Nationalist China to be evangelized? Noted diplomat Hollington K. Tong puts himself in the shoes of a missionary in Taiwan (p. 5).
- ★ FBI Director J. Edgar Hoover winds up his significant, three-part series on communism. The noted author of *Masters of Deceit*, a best seller, calls clergymen to lead the way toward spiritual rededication (p. 8).
- ★ An added feature is the special bibliography drawn up by Herbert A. Philbrick ("I Led Three Lives") for delving further in Communist designs.
- ★ An editorial on page 24 asks for re-examination of Thanksgiving motives, and offers timely warning against spiritual superficiality.
- ★ Queen Elizabeth paid a visit to Scotland last month, the occasion being the 400th anniversary of the Scottish Reformation (p. 27).
- ★ The meaning to the Christian missionary movement of recent Moslem strides is analyzed in "Current Religious Thought" (p. 47).

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# EFFECTIVE EVANGELISM: Striking at the Modern Dilemma

PETER HUDSON

Living as we do under the shadow of the mushroom cloud, mankind is having an experience of insecurity comparable to that of primitive man. At one time men were driven by the hazards of life to seek divine aid in their struggle for daily survival. Twentieth century man, instead of being better equipped mentally and morally by the progress of the ages, is becoming under the stress of modern insecurity less and less a man and more and more the pawn of organized state and business enterprise.

If there is to be a presentation of the Gospel to this generation, the nature of our predicament must be studied in order to find the factors necessary for making the presentation meaningful and effective. Like the prophets of old we must find a "touch" that will reach society. Amos found a "touch" by emphasizing the judgment of God; Hosea found his in the love of God. What relevant factors must we consider in our society if we are to cultivate a "touch" that will make for a contemporary presentation?

## THE DECLINE OF REASON

The first factor is that people are using their minds less and less to determine the course of their lives.

Apart from the more obvious ways in which independent thought is being controlled or hindered—such as, brainwashing, advertising by suggestion, and conditioning—there are more subtle ways which, because of their indirect influence on the mind, are more universal and effective. More people than ever are living together in big cities where genuine individuality of thought and action is difficult. The daily work of many no longer demands the concentration of the skilled craftsman. Rather, life's complexities exhaust the mind with the trivialities of red tape, and then leave it too fatigued to meditate on important things.

Knowledge has become specialized. A hundred years ago the average person could have a fair idea of why

B. Peter Goodwin Hudson holds the B.D. from King's College, London University, from where he also received an AKC (Associate of King's College). After training at Cambridge for the Church of England ministry, he was ordained in 1959, and now serves a parish in Surrey, England. His father is the new Co-Adjutor Bishop of Sydney, Australia.

and how things happened in the world around him. Today only the expert can profess to know this. The average person is content with the bits of knowledge he picks up from magazines, radio, and television, and can leave to the experts, computers, adding machines, and electronic brains the responsibility of doing his thinking for him in areas he cannot understand.

The strongest deterrents to the use of the mind are modern views which do not regard man's reason as having any objective validity. If man's behavior is determined by his glands, his subconscious mind, or economic factors, any reasoning that he may claim to do is but the response of inner or outer environmental factors and is therefore purely subjective. And if he is no longer responsible for his actions, then condemnation of his behavior when unacceptable becomes unfair. But if objective truth and standards do exist, modern views notwithstanding, then the application of them to daily life demands considerable thought on our part.

## THE GOSPEL THRUST

Now we must ask, how is the Gospel to be presented in the face of the situation? The content of the message will be determined by its aim, and the aim of true evangelism is to bring glory to God. The disciples witnessed to what they had seen and heard of Christ, who was the objective source of their experience. As Christians we experience the gift of grace from the risen Christ. So we also are able, like the disciples, to witness to our experience of Christ if, in realizing the wonder of the gift of grace, we point away from our own experience to the Giver. God can only receive the glory when he has the initiative and men are asked to believe his words and his acts.

The importance of an actual declaration of God's message, as opposed to the witness of an example of a good Christian life, whether lived in a community or in a factory, is emphasized by the nature of Christianity as basically a series of happenings caused by God. Things that happen have to be explained, otherwise God will not receive the glory. Christ was said to have cast out devils by the prince of devils, the empty tomb was "explained" as the result of the disciples stealing the body, and Pentecost was put down

as the result of new wine. The significance of the life, death, and resurrection of Christ has to be explained to disbelieving people if we consider, for example, that a man dying has little significance in itself. So the example of good Christian living, though helpful, like the happenings of Christian history, will have little meaning unless there is someone to declare that God was in Jesus of Nazareth reconciling the world unto himself.

Often today we are in danger of giving too broad an interpretation to our Lord's statement, "Ye shall be my witnesses" (Acts 1:8). The men of the early Church fulfilled the Commission by regarding themselves primarily as heralds proclaiming the Good News of their King, not as mannequins with a good life to display. The various attempts at "identification," like the worker-priest movement and experimental Christian communities, seem to assume that people will see a Christian life lived in a factory or will say "see how these Christians love one another" and so will be inspired to follow Christ. The emphasis on example is good, but when it supplants preaching it fails to do justice to the New Testament stress on proclamation of the Gospel. Likewise the Liturgical Movement also seems in danger, in some quarters, of regarding the Eucharist as a substitute evangelistic instrument.

The New Testament emphasis on proclamation is relevant to the contemporary situation. If people's minds are somewhat atrophied, then the direct trumpet blast of the herald rather than the indirect appeal of the good life will be the most effective approach.

#### USING MODERN METHODS

The preaching method of Christ and his disciples was characterized by the word *parrhesia*. When used of Christ it denotes openness or plainness of speech. When used of the disciples it means courage or boldness. The word is also used of the preacher's relationship with God, a relationship characterized by confidence or boldness in God. Hence the Christians at Iconium spoke boldly or confidently, not in themselves but in the Lord (Acts 14:3). And Paul tells the Thessalonians (I Thess. 2:2) how after persecution at Philippi he was bold or confident in God to speak to them the Gospel. Our confidence or trust is not to be in any gimmicks, methods, or techniques, but in Christ who alone can give the wisdom to speak clearly, the strength, the courage to speak boldly, and the love that will attract people. Equipped by God, Christians should be the best propagandists today as they evidently were in the early days.

The early Christians did, however, use the means of communication modern in their day. They believed that Christ was born in the fullness of time and that their age was peculiarly suited spiritually and materially for this great event. The settled conditions of the

time made possible a flow of commerce and interchange of ideas never known before. Naturally the Christians used the Roman roads and the new way of writing letters cheaply on papyrus. It was natural, too, for the leaders of the Reformation to use the new invention of the printing press. Later Wesley and Whitefield used the novelty of preaching in the open air. Should we hesitate to exploit our contemporary situation with all its modern means of communication in order to confront people with Christ? Surely history shows that whenever the Gospel is put into the main stream of a nation's life, the result is an awakening to God.

There are many ways of coming to Christ, but only one way to God. Somewhere and somehow, as with Peter of old, a person moved by the Holy Spirit will be able to say, "Thou art the Christ, the Son of the living God." Many different methods, circumstances, and motives may have helped to bring him to his decision, but ultimately it is the Holy Spirit, not flesh and blood, who reveals Christ. The fact that by the deliberate use of certain techniques it is possible to produce conversions of some kind, as Dr. William Sargant has shown in his book *Battle for the Mind*, should be a warning to us that methods and motives must be constantly examined lest the results be of human effort and not of the Holy Spirit.

#### THE ESSENTIAL CONTENT

In view of the modern predicament, what should be the content of a contemporary presentation?

The past 150 years have registered more discovery and advance than the whole history of civilization. Men have felt that Utopia was around the corner. All we had to do was to improve people's environment and educate them. But since 1914 the world has run a race only to find that no prizes are to be won. Instead of Utopia, the possibility of annihilation confronts us. Blood, sweat, and tears have produced nothing; hence, the dry taste of futility lingers in the mouths of all. Man's scientific advancement seems now to worsen the lot of mankind. People have been educated but have been given no desire to follow true knowledge nor ability to face the pressures of twentieth century living. There seems to be nothing new for the individual, no sense of purpose or meaning to life. People flee from reality by trying not to think, crowding out fear at football stadiums, going to hear the latest crooner, seeing the latest films, or spending their evenings looking at television. Reason seems to have failed because it has not provided a solution to our problems. Nothing on the international scene promises to alter the inevitable course of events.

The wonderful fact is, however, that Christianity believes in a God who has broken the inevitable course of events. He intervened in history to save the Hebrews

from slavery to the Egyptians, and finally entered history in the person of Christ and broke the inevitable sequence of life and death by the Resurrection from the dead. For the individual this means that he can experience the changing power of the Holy Spirit in his own life and find meaning and purpose for it as he makes God's will his. For the nations it means that God is ultimately in control and that Christ will again break into history, not in weakness as the Son of man but in power as the King of kings.

Possibly the recent emphasis on incarnational theology, despite its validity, has tended to minimize the fact that God not only uses circumstances to his glory but does change and alter the human situation. True, people need to be told that God demonstrated in the Incarnation how he can use human frailty and suffering and death to his glory; but in Christ we know also that our humanity has overcome death and that "if any man be in Christ, he is a new creation; old things

are passed away; all things are become new." It is precisely something new that people are looking for today, a new start to life, new moral strength, and new purpose and meaning to life.

So long as the Church is content to speak only of the good moral life of Christ and never of the power that raised him from the dead, our answer will be far too small for the problems of today. A young writer in England recently said that our civilization faces the choice of producing a higher type of man, or smash. We know that only God can produce that type of man. He is the one whom we must proclaim with the trumpet blasts of heralds and with whatever means we may have to thrust the Gospel into the life of our nation.

The secret of the Christian Church is that she has the power not merely of survival but of *resurrection*. Our Master knows the way out of the tomb. However black things may be, the Church must see that the world never forgets Him.

## If I Were a Missionary

HOLLINGTON K. TONG

It has been suggested that I speak on the theme: "If I were a missionary in Taiwan, for what would I strive?"

### PROCLAIM THE APOSTOLIC FAITH

If I were a missionary in Taiwan, firstly, I would preach strictly according to the Apostles' Creed. On all occasions I would make widely known the contents of the Creed. I would repeat again and again, "I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. The third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

The reason for this reaffirmation of the Apostles' Creed is partly to counteract modernism which has begun to creep into Christian teaching. Since my return to Taiwan I have been told that there is a small number of apostates posing as Christian missionaries and telling our people that Jesus was not the Son of God, he was merely a human being, a social reformer, one of the prophets, and that the New Testament is full of myths and fables, and that the spiritual and ethical side of Christianity, more than historical dogmas and creeds, should be emphasized.

I am afraid that such modernistic tendencies would reduce Christianity to the equivalent of an ethic code of life. I am a fundamentalist, believing in the authenticity of the Scriptures, biblical miracles, the virgin birth of Jesus, his physical resurrection, and his ascension to heaven. If you take these away, there would be little left to Christianity, and it could not survive for another thousand years. If it survives at all, Christianity would be, like Confucianism, admired, but its founder would not be worshiped. No, I could never consent to be such a Christian and still be happy.

If one believes in the Apostles' Creed, one is bound to be a moral man. I was disturbed to hear this story from a very good friend of mine, a high official, on the



first day of my return. Two American missionaries called on him and asked for his reaction to Christianity. Not being a Christian he said he admired Christianity for its teaching that a husband should have only one wife. The American visitors told him Christianity was not opposed to polygamy.

#### SUPPORT INDIGENOUS CHURCHES

Secondly, if I were a missionary in Taiwan, I would try to have a better understanding of the tendency among Chinese Christians to break away from their foreign connections and to found self-supporting churches of their own, and I would give all encouragement to this tendency. I have noticed during my brief stay here this time that the movement for the establishment of indigenous churches is in full swing in Taiwan. I think it is a praiseworthy movement.

It goes without saying that there would be no parallel between independent Chinese churches in Taiwan and so-called independent Chinese churches on the mainland. Here the churches would be dedicated, as they are now, to the service of God. On the mainland the so-called independent churches are designed not for the service of God but for the service of a state founded on an atheistic, materialistic basis.

It is unfortunate, however, that the promoters of the indigenous or independent Chinese churches are highly critical of the denominational churches in their midst. They claim that their churches are preaching the authentic Gospel—an insinuation that other churches are less orthodox. Certainly I cannot endorse such a narrow-minded view.

It is also unfortunate that some of these indigenous churches have refused to cooperate with other churches and particularly with the denominational churches. Unity is essential to the Christian movement especially on this island.

#### TAKE THE MEASURE OF MARXISM

Thirdly, as a missionary to Taiwan, I would strive to understand the popular sentiment toward communism. To us communism is the worst enemy of God. Its doctrines are anti-Christian. As such, communism must be destroyed. Communism flourishes where Christianity recedes, withers where Christianity advances.

In Taiwan, under the democratic rule of the Republic of China, all residents enjoy full freedom of religious belief and practice. When Taiwan was first restored to China at the end of the war in 1945 there were fewer than 30,000 Christians among its inhabitants. Today this number is calculated at more than 200,000. In addition to the Protestant Christians, there are also a large number of Catholics on the island.

The purpose of the Communists is to destroy the

Christian basis of democracy as a preliminary to their domination of Asia; but Taiwan stands as a great obstacle. Taiwan, inspired by the Christian faith of President Chiang and other leaders, and the strenuous work of your missionaries, is invulnerable to Communist intrigues, and sooner or later is destined to succeed in the overthrow of the Communists in Asia. I must admit that the Christian Church in this part of the world is passing through a dark night, but God will give us the light of dawn, if we continue, like Paul, to fight the good fight.

If I were a missionary in Taiwan, I would seek to have a true understanding of the political realities under which the 10 million people are working. Free China lives under the constant threat of Communist aggression. Only a narrow strip of water separates Taiwan from jet bombers and concentrated armed might of the ruthless Chinese Communist dictators on the mainland across the Strait. To retain our liberty, to keep alive our determination to return some day to the mainland and reclaim China from its present black night, our people must be continually alive to the Communist menace and be militarily and spiritually prepared to repel it. We cannot afford to relax our vigilance for even one moment.

We need tolerance and understanding from our friends in this critical hour. Our fellow Christians from America and other countries must understand the overriding necessity of defense against Communist aggression and refrain from words and actions which would serve to weaken the will to resist it. We in the Republic of China have an historical mission to perform in Asia—a mission which will increase the security of the whole free world. Our Christian friends must understand the great imperatives which move us into this emergency. As a foreign missionary in Taiwan, I would certainly share their view on this important question and would not do anything to create an impression that a compromise between democracy and communism is possible.

#### DEEPEN SOCIAL CONCERN

Fourthly, if I were a missionary in Taiwan, I would devote attention and energy to such activities as hospitals, care for tuberculous and leprosy patients and destitute children, and do everything else within my power to promote the general well-being of the people among whom missionaries are preaching the Gospel of mercy and good will.

In my own life, the Baptist church has played a recurrent role, and it has ever been remembered gratefully. It was in Elizabeth Hospital in Shanghai—a Baptist institution—that our first child, a daughter, was born. Although Mrs. Tong and I were in strait circumstances at the time, I recall the sympathetic and

helpful cooperation which we received from Elizabeth Hospital during that time of need.

Fifthly, if I were a missionary in Taiwan, I would devote my time and energy to such techniques as public relations, radio broadcasting, and mobile preaching units which would make possible the mass conversion of people to Christianity. It is superficial to confuse public relations with propaganda and publicity. Of course, it is something quite different. Public relations addresses itself to the basic problem of creating an atmosphere—a climate of opinion—favorable to a projected course of action. As such it embraces many and varied activities. Among these, radio broadcasting and mobile units for preaching the Gospel are instruments.

Nowadays, there are few men of major stature in the United States who are not regularly advised by public relations counselors. Public relations has become an accepted "must" for American business. It has an important place in the spread of Christianity. Naturally, it calls for a study of Chinese history, culture, and customs. China's cultural heritage and historical backgrounds offer many similarities to Christianity. These similarities should enable a missionary to overcome unreceptiveness to the teachings of the Bible and pave the way for acceptance of the doctrine of the forgiveness of sin and of the immortality of the soul through the grace of Jesus Christ.

#### PRESENT ACHIEVEMENTS

Ten days after Mr. James Dickson suggested to me the topic of this message, "If I were a missionary in Taiwan, for what would I strive?" Mrs. Dickson allowed me to accompany her in a four-day inspection of various mission stations in the island. During the trip I often asked myself whether I could make myself a better missionary or whether I could do something which missionaries had not yet done. Before our return to Taipei, I came to the conclusion that if I were a missionary in Taiwan, I could not have done better than what has been done by more than 500 Protestant missionaries now working in the island.

Most of the missionaries with whom I came in contact have been preaching according to the Apostles' Creed. I saw evidence of the spirit of sacrifice that has inspired them in their work of mercy. Some are doctors or dentists; some render service to leprosy or tuberculous patients; some are training mountain tribe boys and girls, or men and women, to be nurses, kindergarten teachers, Bible instructors, and preachers. I was particularly struck with the selfless devotion of a young couple who minister to children suffering from tuberculosis in its active stage. The couple work in a poorly equipped clinic, with their own living rooms in an adjoining section. The husband is a doctor and his wife

a trained nurse. Both of them show their affection for their little patients and would pick them up and embrace them and comfort them whenever they cried.

Unless they had the Spirit of the Lord in them, such love for diseased children would have been impossible. I also saw other missionaries, both men and women, devoting their lives to the care of their fellow men and women who would otherwise have not received medical attention. They live in quarters which I would not regard as modern, but they do not complain because the Spirit of God abides with them.

As to the independent Chinese churches in the island, the missionaries are encouraging their establishment. The spread of Christianity in Taiwan has been so fast that it is not possible to finance all churches with funds raised abroad. Chinese Christians and even mountain tribe Christians are relying more and more upon themselves to erect churches and to carry on activities of mercy.

As to my suggestion that we should resort to such modern techniques as public relations, radio broadcasting, and mobile units for the preaching of the Gospel, some missionaries are already employing these methods. To me, both Mr. and Mrs. Dickson are good public relations counselors. Her book, *These My People*, dealing with her beloved mountain people of Taiwan, bears the mark of an expert writer. Mr. Dickson's book, *Stranger Than Fiction*, a story of modern Christian missions among the mountain tribes of Taiwan, is truly a story of the wonderful working of the Spirit of God among primitive people.

Another public relations expert in Taiwan is Miss Gladys Aylward, "The Small Woman," featured in a book by that name which was condensed for the August, 1957, edition of *Reader's Digest*. Her amazing life was the subject of a film, "The Inn of the Sixth Happiness," which Mrs. Tong and I saw in Europe last winter. She maintains an orphanage in Taiwan.

As early as May, 1951, some missionaries started radio preaching at Hualien. At the time I was the managing director of the Broadcasting Corporation of China and was able to help it in a small way. Today Team Radio Formosa has a staff of 27, including nine nationals and four missionary personnel, and consisting of three departments, namely, programming, correspondence, and outreach. Its programs are released on 12 stations in seven different cities in Taiwan in addition to station HLKX in Inchon, Korea, and FEBC station in Manila. There is a total of 120 outlets per week requiring the production of at least 20 programs every week. The correspondence course department, using "The Light of Life" course translated into Chinese, has an enrollment of one thousand. More than 100 letters a day are received from listeners.

The Reverend Andrew Loo, sole representative in

Taiwan of the Pocket Testament League of New York City, maintains a truck equipped with amplifiers, for preaching the Gospel wherever he can get the best audience. Although he was born of Chinese parentage, he is a missionary from America. He has distributed altogether 2 million copies of the Book of John in the Chinese mainland, and 1 million copies in Taiwan during the last 11 years. There is no doubt that other missionaries are also maintaining mobile units to bring the Gospel to remote corners of the island.

Harmonious working of all the missionaries and Chinese church leaders has made possible the amazing growth of Christianity in Taiwan in recent years. Since the loss of the mainland provinces to communism, our people feel a great void in their spiritual lives. In the reformation that is in progress, Christianity is coming to many of us to fill that void. I witnessed God's miracle at Taipei one summer night seven years ago. An outdoor revival meeting was held in the New Park across

the street from the Broadcasting Building where I had an office at that time. I attended the meeting and found more than 800 persons present. At the end of the service, when the pastor asked if any in the audience would publicly offer his life to Jesus Christ, more than 600 persons stood up. Such scenes are common in Taiwan.

An important contributing influence to the rapid growth of churches in Taiwan is the fact that so many high officials in the government are Christians. They set an example as to what Christianity teaches, and their observance of Jesus' teachings makes a deep impression on non-Christian Chinese, and plays an important part in their conversion to Christianity.

I have faith that Christianity, after its long eclipse in the Chinese mainland but shining brilliantly in Taiwan, will return with greater influence and with enriched vision to that portion of our country which is under Communist control. The way may be hard, but by God's help we will travel it.

END

## Soviet Rule or Christian Renewal?

J. EDGAR HOOVER

*Third and Last in a Series*

"What is past is prologue" was William Shakespeare's magnificent summation of man's position in the vast stream of history. The time has arrived for us, as *Christians* and as *Americans*, to peer ahead and see what we as individuals and church members can do to help make this a better world in which to live. Atheistic communism has now been with us as a state power for almost a half century. Talk as we will concerning the past, we cannot undo, revise, or alter the events of the years. "What is past is prologue"—and we must build for the future.

Today two vast ideological worlds confront each other, worlds which embody different deities and conceptions of man. Casting our eyes down the avenue of the next generation, we may pose the issue between the worlds as *Communist domination* or *Christian re-dedication*. Shall the world fall under the cold hand of dialectical materialism where every man must conform to the atheistic, irrational, and immoral laws of a way of life which is contrary to the divine Intelligence? Or shall the answer be a rededication to Christian moral values, a digging deep of the wells of personal faith in the bottomless ocean of God's love and the

creation of a society which is in harmony with the laws of God?

Will it be the cold world of Communist conformity, or the eager, active, and genuine world of religious dedication?

Unfortunately today many people, watching the Communist world in action, have become defeatist. They see bustling energy, teeming exhilaration, and powerful personal energies keyed to promoting self-sacrifice, fanatical zeal, and Party accomplishments. In deep anguish, they say, "How can we compete against such a powerful and dynamic ideology?"

The answer to this skepticism (highly unwarranted, as we shall see) lies in understanding the dynamics of motivation in a Communist society.

Communism has the power to stimulate intense, fanatical, and sustained effort. If we would peer into the day-to-day activities of the Communist Party (U.S.A.), for example, we would see a vast panorama of demonic rushing and counter-rushing. Members are eternally busy making speeches, collecting money, and passing out handbills. The moment one emergency is surmounted, another arises, more breath-taking and



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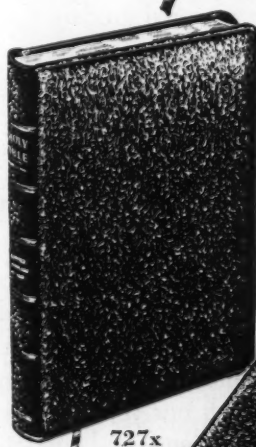
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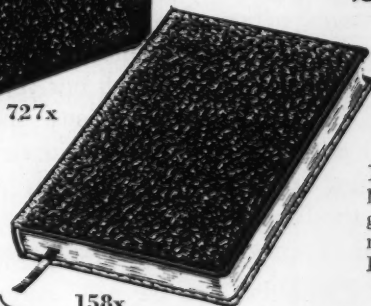
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earth-shaking than the former. Like ants scurrying on a hot summer day, Party members are whirling fanatical action at all levels of the Party.

This incessant Party activity arises, to a large extent, because of what the Communists call *ideological cultivation*—which means an educational program designed to immerse the individual in Communist thought for the purpose of making him a more effective Party member. Communists speak of ideological cultivation as a weapon of attack. Actually it is the foundation stone of Marxism-Leninism.

#### TRAINING NEW RECRUITS

A recruit joins the Party. Immediately he is sent to a Party school to learn, among other things, the ideas, opinions, and prejudices of the Communist "masters" (Marx, Engels, and Lenin; Stalin is now "out of date"). Regardless of how busy a member may be in everyday Party work or how long he's been in the Party, he must continue to attend indoctrination schools and do home work. Among Party slogans is "One night a week for Marxist study."

The idea is to make the member think like the Party "masters," to imbue him with the Communist personality of these men. To the Communists, the reading, studying, and discussion of Communist "classics," such as Marx's *Capital* and Lenin's *State and Revolution*, as well as the latest works of the current Party leaders, help raise the Communist qualities of the members. "Strive to become the best pupils of Marx, Engels and Lenin. . . ." These source books of Communist doctrine, in the Party's eyes, give the members a sense of Communist purpose and direction and a zeal to push forward to achieve the Party's goals.

Hence, to the Communists, the member must, in the Party's language, constantly raise his own *ideological level*, that is, increase his knowledge of the Party's doctrines. Gradually, under such an educational program, the member becomes an "advanced" or "mature" Communist able to handle the most difficult of Party assignments. Such an individual, because of his indoctrination, automatically thinks as the Party wants him to think, subordinates his personal desires to the interests of the Party, and works only for Communist goals.

Here arises the dynamics of motion in communism. In the Party there is a close relationship between theory and practice. Ideological training is designed to make the member a man of action—*revolutionary action*. The member is steeled in revolutionary discipline, armed for battles in the fields of infiltration, agitation, and propaganda.

At first blush communism may seem almost like an invincible monster. Admittedly, it can engender tremendous personal effort and zeal, but it has a *tragic flaw*, a flaw which heralds its eventual destruction.

Communism is anti-God: this is its fatal weakness. Hence, it is contrary to divine laws which give meaning, validity, and depth to the dignity of human personality. The world of communism, despite its overt bustling, energy, and action, is a cold world of sterility, conformity, and monotony. One is no longer regarded as a child of God, to bloom from spiritual roots. Rather, a deadly sameness is enforced, and the individual becomes a robot of the state, servile in thought, and groveling in attitude. The great seedbeds of dissent are deracinated. Critical thought and independent judgment are hunted down and destroyed. Freedom of expression is prohibited. Purges, concentration camps, and faked trials betray the poisonous hand of communism which corrupts everything it touches, creates error, evil, and sin, and transforms love into hate, justice into slavery, and truth into falsehood.

Contrasted to the world of Communist conformity, we as Christians have the unmatched power of Christ. The task for us is *spiritual rededication*—the creation of a world of love, justice, and truth. This is the Christian ethic which is part of our heritage. Ministers have a vital role in helping to roll back the iron curtain of communism and making real the world of divine love.

#### HOW COMMUNISM WORKS

In discussing such a mission, let us see what we can learn from the Communists by noting the way in which they inspire their members.

1. *Note the Communists' emphasis on returning to the original source of their beliefs to secure inspiration for their members.* Communists encourage members, young and old, to study the Party's "classics." To read such books, they say, is to gain personal guidance and raise the members' Communist qualities "in every respect to the same level as those of Marx, Engels, Lenin. . . ."

*Answer:* Think how much more enriching, rewarding, and satisfying are the original sources of Christian belief than the writings of the bigoted minds of the Communist "masters." The Bible is the Word of God. But besides the Bible, the writings of men of God, both clerical and lay, over 20 centuries are also guidelines to personal action. Do we as Christians take enough time to read the Bible—and these other affirmations of our faith? Do we quench our spiritual thirst (symbolized by the troubles, tensions, and anxieties of the day) with the truth ground in such sources? Are we digging deep enough in the wells of our faith? Most truly, the Bible gives inspiration, zeal, and guidance for life. To neglect it, is to reduce our national vitality and strength.

2. *Communists stress not only the reading of Marx, Engels, and Lenin, but reading them constantly—on a daily or weekly schedule—and never neglecting this*

*habit even though the member becomes older.* "Comrades! Of course it is no easy matter to take Marx, Engels, and Lenin . . . as our models in self-cultivation and to become their most faithful and best pupils. It calls for an iron will and firm determination. . . . It calls for a life-long devotion to studying Marxism-Leninism. . . ."

*Answer:* How many Christians read the Bible only on special occasions? How many Christians set aside a certain amount of time each day or week for reading religious literature? Do some Christians regard the Bible as a book only for children; do they think that as adults they have outgrown it? Do we view the Bible as an "antique book" which has no message to our modern age? Do we display the same "iron will and firm determination" to learn the Christian faith as the Communists do for their ideology?

These are key questions, striking at the very heart of our religious faith and practices.

3. *The Communists have no use for a mere ceremonial avowal of Marxism or members interested only in acquiring a minimum knowledge of ideology.* "Every one of our Party members should not merely be a member of minimum qualifications . . . but should rather seek to make progress and ceaselessly raise his or her own consciousness and understanding of Marxism-Leninism."

*Answer:* Here again serious challenges are posed. How many church members today are merely members in name, not knowing or even caring what membership in the church of God really means and entails? Do some members object to learning about the tenets of their faith, and say that a few minimum requirements are enough? Has our Christian heritage been diluted by the inroads of secularism and materialism? Is our faith in God a growing, creative experience? Or are we satisfied with lesser visions of inspiration? The answers to these questions will help chart our way.

4. *At all times the Communists stress the relationship between theory and action.* To study the Communist "masters" is to ready oneself for revolutionary action. Communists are not interested in preparing members to parade their Marxist IQ's or pass academic examinations. Their knowledge must become a weapon to turn the world upside down for communism. "We study for the sole purpose of putting into practice what we have learnt. It is for the Party and for the victory of the revolution that we study."

*Answer:* In Christianity the study of the Bible is a guide to action—action in building a deeper Christian experience for the individual, and a better, more wholesome community. Are we as Christians adapting to actual practice the teachings of Christ? Are our day-to-day actions in the secular world determined by our Christian beliefs? Is the church—the Christian pulpit—

effective today in determining men's actions? Are there individuals who think the church is a "good" organization to have in the community but should not be taken too seriously in everyday community action? These are challenges to us today.

5. *The Party stresses the development of the "politically mature" comrade, the individual on whom it can depend to carry out its mission.* The whole purpose of ideological cultivation is to produce the member who will become a better Communist and work for the revolution.

*Answer:* Christians are also working for a revolution—a revolution of the spirit, not the sword. Deeply-committed Christians are needed to carry on the work of the Church, to uphold the Judaic-Christian faith. We may raise the question, are we working tirelessly enough to create these deeply-committed Christians? Are we training our members to buckle on the full armor of God, to commit their full lives to Christ? Working for Christian goals is a full-time job, not just a task for Sundays or evening meetings.

#### THE STRUGGLE IS REAL

How can we compete against such a powerful and dynamic ideology as communism? By way of answer we must say that as Christians and as Americans we can compete. We can defeat this atheistic enemy by drawing upon our spiritual resources.

Make no mistake about it, the struggle ahead is real. The Communists are determined, rugged, and treacherous enemies. The ideology of communism, as we have seen, generates great power. But the faith of communism is a perverted faith, giving predominance to evil, sin, and wrong. It draws its strength from deceit, chicanery, and hypocrisy. That is its fatal flaw, the rotten core which spoils the fruit of its branches.

The future, to a large extent, will be determined by what we as Christians have to say and do. Those who are ministers of the Gospel can help determine this fateful decision: shall it be a world of Communist domination or Christian rededication? Shall it be the cold world of Communist inhumanity, sterility, and conformity, where the bodies, minds, and souls of men become as stone, lifeless in the darkness of atheistic perversity, or shall it be Christian regeneration, where the power of the Holy Spirit floods in with joy, love, and harmony?

No group in America has a more key responsibility than the clergy. The answer to communism must be on a spiritual level. As representatives of a great tradition, the clergymen of America must light men's souls with deep enthusiasm for the teachings of Christ. A God-centered nation, ever humble before the majesty of the divine Creator, can keep alive freedom, justice, and mercy. This is the heritage of America. END



# SUGGESTED BOOKS ON COMMUNISM

Compiled by HERBERT A. PHILBRICK

Director Hoover's timely articles give emphasis to the great responsibility for everyone, particularly ministers of the Gospel, to be informed accurately as to the meaning and nature of the Communist conspiracy. Fortunately, there are today many excellent and reliable sources for such information.

The subject of communism will be confusing at first, particularly to the average Christian whose entire code of conduct, concept of morals, value of man, and belief in God are so utterly at variance with Communist mentality. It is impossible for anyone to grasp the meaning of communism by scanning fragmentary (and frequently contradictory) magazine and newspaper material, by reading a few books, or by traveling a few weeks behind the iron curtain.

Out of a wealth of available material, a "package" has been compiled which gives a well-rounded, basic picture of 1. Communism in action in the United States; 2. International communism; 3. Communist ideology, tactics, strategy and history; 4. Communism behind the "curtains"; and 5. Christianity and communism.

Included in the list are several volumes which now are out of print. However, they fill a particular illustrative function which other books do not, or they confirm and serve as check points for other parts of the whole. The reader is urged to obtain the books, either from public libraries or used book stores. By all means, he is urged to cover in his reading the four fields indicated here. One will have no real grasp of the subject if he examines communism only in the United States, for he needs to know the full significance of Soviet power today, what is going on behind the Iron Curtain, and what has happened to the victims and survivors of Communist totalitarianism. To appreciate the meaning of the Communist international network, Communist ideology, tactics, and motivations must be studied.

## COMMUNIST ACTION IN THE UNITED STATES

BURNHAM, JAMES, *The Web of Subversion*. John Day Publishers, 248 pages, \$5.

CHAMBERS, WHITAKER, *Witness*. Random House, 808 pages, \$5.

DETOLEDANO AND LASKY, *Seeds of Treason*. Funk & Wagnalls, 270 pages, \$3.50.

HOOVER, J. EDGAR, *Masters of Deceit*. Henry Holt, 374 pages, \$5.

JORDAN, MAJOR R. C., *Major Jordan's Diaries*. The Bookmailer, 284 pages, \$2.

MORRIS, JUDGE ROBERT, *No Wonder We Are Losing*. The Bookmailer, 238 pages, \$2.50.

WEYL, NATHANIEL, *The Battle Against Disloyalty*. Thomas Y. Crowell Co., 378 pages, \$3.75.

*Handbook For Americans*. U. S. Government Printing Office, 100 pages, \$30.

*Organized Communism in the U.S.* U.S. Government Printing Office, 143 pages, \$45.

## THE COMMUNIST INTERNATIONAL IN ACTION

BIALOGUESKI, MICHAEL, *The Case of Colonel Petrov*. McGraw-Hill, 238 pages, \$3.75.

BOUSCAREN, ANTHONY, *Imperial Communism*. Public Affairs Press, 256 pages, \$3.75.

COOKRIDGE, E. H., *The Net That Covers the World*. Henry Holt, 314 pages, \$3.95.

CRONYN, GEORGE WILLIAM, *Primer on Communism*. Dutton, 190 pages, \$2.50.

DALLIN, DAVID, *The New Soviet Empire*. Yale University Press, 218 pages, \$5.

DALLIN, DAVID, *Soviet Espionage*. Yale University Press, 558 pages, \$5.75.

KIRKPATRICK, EVRON MAURICE, *Target—The World*. Macmillan Co., 362 pages, \$5.

NOEL-BAKER, FRANCIS, *The Spy Web*. Vanguard Press, 242 pages, \$3.75.

POSSONY, STEFAN, *A Century of Conflict*. Henry Regnery Co., 439 pages, \$7.50.

WEDEMEYER, A. C., *Wedemeyer Reports*. Henry Holt, 497 pages, \$6.

## IDEOLOGY, TACTICS, STRATEGY, HISTORY

CALDWELL, JOHN COPE, *Communism in Our World*. John Day Co., 126 pages, \$2.75.

FINEBERG, SOLOMON A., *The Rosenberg Case, Fact and Fiction*. Oceana Publications, 159 pages, \$2.50.

GITLOW, BENJAMIN, *The Whole of Their Lives*. Chas. Scribner's Sons, 387 pages, \$3.50.

LEITES, NATHAN, *The Operational Code of the Politburo*. McGraw-Hill, 100 pages, \$3.

MEERLOO, JOOST, A. M., *The Rape of the Mind*. World Publishing Co., 320 pages, \$5.

MUNSON, LYLE, editor, *For the Skeptic: Selected Readings on Communist Activity in the U.S.A.* The Bookmailer, 194 pages, \$3.

OVERSTREET, HARRY AND BONARO, *What We Must Know About Communism*. W. W. Norton & Co., 348 pages, \$3.95.

SCHWARTZ, FREDERICK CHARLES, *International Communism—The Communist Mind*. U.S. Government Printing Office, \$15.

SKOUSEN, W. CLEON, *The Naked Communist*. Ensign Publishers, 343 pages, \$6.

VON MISES, LUDWIG, *The Anti-Capitalist Mentality*. Princeton University Press, 114 pages, \$3.75.

*The Communist Conspiracy—Strategy and Tactics of World Communism* (5 volumes). U. S. Government Printing Office, \$5.60.

#### BEHIND THE CURTAINS

BERLE, JR., A. A., et al, *Hungary Under Soviet Rule* (3 volumes). American Friends of the Captive Nations.

DALLIN AND NICHOLAEVSKY, *Forced Labor in the Soviet Union*. Yale University Press, 331 pages, \$5.

FEHLING, HELMUT M., *One Great Prison*. Beacon Press, 175 pages, \$2.75.

GOUZENKO, IGOR, *The Fall of a Titan*. W. W. Norton & Co., 629 pages, \$2.50.

HUNTER, EDWARD, *The Black Book on Red China*. The Bookmailer, 172 pages, \$2.

CHIANG, KAI-SHEK, *Soviet Russia in China*. Farrar, Straus & Cudahy, Inc., 392 pages, \$5.

KHOKHLOV, NIKOLAI, *In the Name of Conscience*. David McKay Co., 365 pages, \$4.50.

LIPPER, ELINOR, *Eleven Years in Soviet Prison Camps*. Henry Regnery Co., 310 pages, \$3.50.

LYONS, EUGENE, *Our Secret Allies*. Duell, Sloan & Pearce, Inc., \$4.50.

NOBLE, JOHN, *I Found God in Soviet Russia*. St. Martins, 192 pages, \$2.95.

NOBLE, JOHN, *I Was A Slave in Russia*. Devin-Adair Co., 182 pages, \$3.75.

SCHAKOVSKOY, ZINAIDA, *The Privilege Was Mine*. G. P. Putnam's Sons, 318 pages, \$4.

YOUNG, GORDON, *The House of Secrets*. Duell, Sloan & Pearce, Inc., \$3.75.

*Slave Labor in Russia*. Free Trade Union Committee, 104 pages, \$.75.

#### CHRISTIANITY AND COMMUNISM

DEKOSTER, LESTER, *All Ye That Labor*. Eerdmans, 128 pages, \$1.95.

LOWRY, CHARLES WESLEY, *Communism and Christ*. Morehouse-Gorham Co., 176 pages, \$2.50.

PRICE, FRANK WILSON, *Marx Meets Christ*. Westminster Press, 176 pages, \$3.50.

SHEEN, FULTON J., *Communism and the Conscience of the West*. McClelland, 279 pages, \$3.

VAN RIESSEN, H., *The Society of the Future*. Presbyterian and Reformed, 320 pages, \$4.95.

# Toward a Biblical Aesthetic

DALE A. JORGENSEN

Despite the ever-swelling list of literary works which testify to the endeavor on the part of evangelicals to relate philosophy, sociology, psychology, and other fields to twentieth century Christian living, the relation of biblical teaching to human artistic endeavor continues to be a neglected area of thought. The pages of the Old and New Testaments abound with evidence that an aesthetic attitude of a special kind is characteristic of God's people. It involves not only the arts *per se*, but a quality of living which, in Christian thought, distinguishes a human being created in the image of God from an animal.

Today evangelical Christianity is faced with the . . . . . Dale A. Jorgenson is Professor of Music at Bethany College and Director-elect of Music for the West Virginia Convention of Christian Churches. He holds the B.Mus., Harding College; M.Mus., George Peabody College, Ph.D., Indiana University.

urgent task of providing the world with a real alternative to materialistic living—whether Western or Marxist. The present century needs a comprehensive demonstration of the biblical truth that man is not intended by his Creator to "live by bread alone." In such a context the Christian artist finds his mission and his opportunity to serve contemporary society. His task is to develop an aesthetic based on biblical truth and Christian experience, which will utilize his powers in contending for Christ through the broad approaches of the visual arts, music, the theater, architecture, and other phases of artistic expression.

Modern iconoclasm among Christians, needful as it has been against the abuses of certain movements, has often been so reactionary that the creation and interpretation of true, dedicated Christian art have been utterly stifled. Instead of encouraging Christian men

and women who have talent and ability in artistic pursuits, evangelicals have consistently made one of three common errors in their relationships with young artists: 1. they have directed them to schools of aesthetic experience which have no appreciation for the Christian beginning-point in philosophic expression or cultural attitude; 2. they have advised them to restrict their efforts to "religious" art; or 3. they have discouraged them entirely by implying that artistic impulses are from the evil one.

### THREE COMMON ERRORS

It is disturbing that the young people who have succeeded in artistic endeavors and those who have formed conclusions regarding the function of art in the total Christian experience, have done so usually with the help of scholars who entertain no decided Christian convictions. Two options are thereby open to them. The students can follow thinkers whose naturalistic tendencies lead to an inevitable relativism in aesthetic value judgments; or they can follow artists and authors who begin by making idealistic assumptions. In the first instance there is the danger that relativism will have repercussions in ethical judgments made by the same individuals. In the second case, while relativism and its dangers are avoided and there is a more stable basis for the assessment of the worth of a given piece of art, the idealistic approach robs the Christian student of an intellectual integration of his ethical and aesthetic values, and fails to relate to his actual faith in its initial assumptions.

Those who would restrict Christians to "religious" art are also guilty of a damaging error. They are like the Christians who imagine that evangelism is a program that confines itself to inviting people to church. They are reluctant to wrestle with true-life people in their own habitat. Religious art is a field of rich possibility to be sure, but it touches only the hem of the garment of the aesthetic experiences of human beings. The ostrich-like approach has characterized too many aspects of fundamentalist outlook. As a result, the great movements in the history of art have been supremely ignored because they have taken place outside the specifically "religious" category. A truly evangelical point of view, on the other hand, exempts no human experience from study and evaluation because it is considered "unreligious." The symphonies of Beethoven, the literature of Shakespeare, and the art creations of Picasso are not all specifically religious in conception, but they cannot therefore be exempted from the realm of legitimate Christian inquiry.

By linking art with the demonic, some evangelicals have displayed a fundamentalist attitude which has been correctly criticized by liberal theology and philosophy. The 'counselors' who endeavor to move young

people away from their innate interest in the arts because they do not foresee how such a vocation can make any contribution to the cause of God's Kingdom, have robbed contemporary society of an influence which could have made a worthy and needful addition to the total witness of twentieth-century Christianity. Such an attitude is related to the fear of scholarship and philosophy typical of the anti-intellectualism of certain fragments of Christianity, and has abandoned the field to the anti-Christian forces in the battle for the minds and spirits of men. To dodge the problem, to default the issue, and to argue that art has nothing to do with the battle is to ignore the true nature of the human species.

The aesthetic area is one where the evangelical position is highly vulnerable. Christians may hold to a highly stable definition of values in ethical thinking, yet superficially tolerate a highly relativistic attitude toward aesthetic values. To say that this is axiological inconsistency is the kindest sort of understatement. It would seem that a careful study of value judgments in art, biblically oriented, on the part of evangelical scholars, and a fresh consideration of the problem by Christian ministers and laymen, is one of the great needs of our day.

Younger Christian students need encouragement and motivation if they are to wrestle realistically with the aesthetic problems and needs of our times and not surrender in desperation to a watered-down idealism or to naturalism in aesthetic philosophy. For the Christian student who is seeking to give glory to Christ, any art philosophy erected upon a naturalistic or idealistic rationale is an altar built of unregenerate material. The stones may be pure gold, but the sacrifice is unacceptable. Let those who are in covenant relationship with Christ raise to him a sanctified altar of dedicated, Spirit-filled artistic accomplishment. When the problem is taken seriously, a serious gap in evangelical thinking will be closed.

END

## Captive

To escape the tenacious pleadings  
Of a patient God has been impossible.  
He gives so much, pursues relentlessly.  
He never tires,  
But wearies the mind, the heart, the conscience  
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ROBERT WINSTON ROSS



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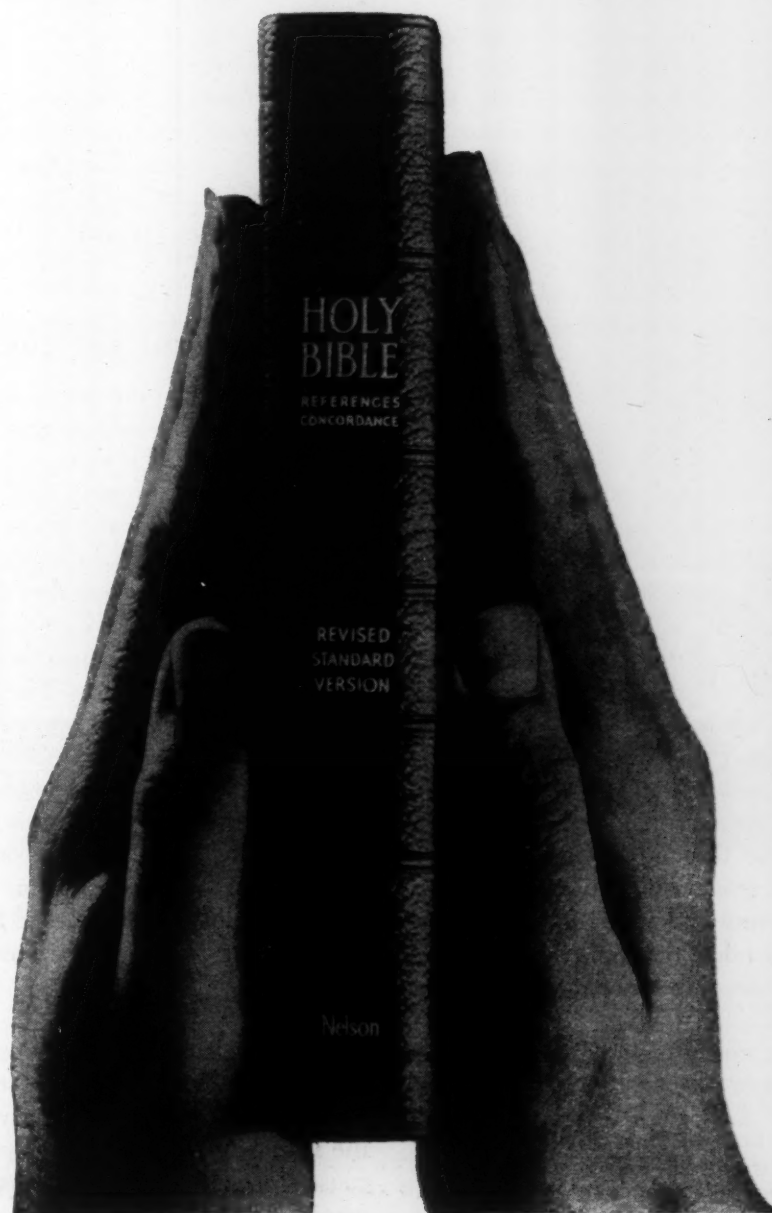
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# The Threat of Aestheticism

ROBERT BRUCE McLAREN

That there has been a direct relationship between religion and the arts is evident from primitive times. Men have used statuary, chants, paintings, and places of worship to objectify and house his spiritual experiences. Not always so obvious, however, is the danger of making aesthetics a substitute for true devotion, of becoming so enamored with our inner responses to experiences of beauty that we turn our products of artistic creation into objects of adoration. Thus we glorify man rather than worship God. The threat of aestheticism persists wherever churches become so concerned with safeguarding ceremonial traditions that they fail to respond creatively to the challenge of the Gospel for a more constructive spiritual and social ministry. When art faithfully communicates elements of confession and exaltation, it may then serve a unique role in nourishing spiritual life.

## MAN'S NEED FOR ORDER

A characteristic of man's mind is his need for order. His artistic impulse arises from a hunger to find and re-create meaningful relationships and harmony in life. The artist labors to bring music out of sound, line and symmetry out of unrelated forms, and to proclaim reasonable order in the face of much that seems accidental or even chaotic in life. Fritz Kreisler and Albert Einstein agreed that music and mathematics have much in common; science and art both seek to objectify the inward urge for order and meaning. Plato, finding reason for relating art and science to religion, held that beauty and truth are realities in themselves to which man may become committed in a religious attitude. For Nietzsche, religion was no more than an aesthetic response to beauty and truth; in religion, as in art or science, he contended, the wellspring of inspiration and insight is inside ourselves and not in some supernatural "cloudland."

Practicing artists have not infrequently been among the first to assert the close relationship between their

Robert Bruce McLaren is Lecturer in Philosophy and New Testament Greek at the University of Houston, and also Pastor of the Westminster Presbyterian Church of that city. He received his A.B. from Park College, B.D. from McCormick Theological Seminary, and M.A. from the University of Houston.

faith in God and their creative endeavor. Johann Sebastian Bach, in giving musical expression to his experience of the wonder and majesty of God's Word, made his personal faith so contagious that even the irreligious temporarily laid aside their doubts while hearing his works. For Bach, as for Handel and other artists, the very *raison d'être* of art was to reveal God's will for order and harmony in man's disordered world. "In the architecture of my music," Bach wrote, "I want to demonstrate to the world the architecture of a new and beautiful social commonwealth . . . it is the enlightened self-discipline of the various parts—each voluntarily imposing on itself the limits of its individual freedom for the well-being of the community. That is my message."

## DANGERS IN THE ART PURSUIT

Several elements of danger are to be noted as the artist agonizes over his work to make the "felt" become a tangible reality. The first perhaps is that of forcing techniques of art to serve ends they were never intended to serve. In the truest sense artists do not "create," they can only represent, symbolize, or translate what is *given*. At best they can take materials such as pigment, stone, words, or musical symbols, and rearrange them in such a way as to give communicable impressions of their ideas. The ever-present danger is in substituting the artistic product for the ideal to which it relates. Beethoven, for example, tried to make his musical setting for Goethe's *Ode to Joy* take the place of personal communion with his fellow men. The singing of hymns about brotherhood or the enjoyment of international art exhibits, seems to represent for many people the limit of their desire for genuine fellowship beyond their parochial horizons.

## A MEDIATING MESSIAH?

Those who look to the arts as a kind of mediating messiah for fractured human relations are doomed to disappointment; that people can sing together or enjoy the same kind of poetry or sculpture does not erase the causes of tension between them. Heated competition among members of a ballet troupe, supposedly dedicated to a harmonious performance, would dispel such illu-

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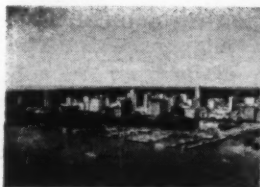
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sions. One would hardly expect to quell a race riot by singing the national anthem! But should such a miracle occur, it would be because the combatants were already dedicated to the democratic ideal *behind* the song, and not because of the chord structures or harmonies.

### HEDONIST TEMPTATION

A second problem relates to the fact that much of art is "escapist" in nature. It idealizes the real and fosters a merely spectator attitude toward life for the sake of protecting one's own tranquility. The hedonist temptation is always present in art, and it draws men apart from the real issues of our pilgrimage. Since the "Golden Age" of Greece, attitudes of detachment and "apathy" (from the Epicurean *apathia*) have been upheld among aesthetes for whom contemplation of things beautiful becomes a necessary buffer against "the shocks that flesh is heir to."

In the development of formal religion, the aesthetic problem is particularly evident in the demand for spiritual and mystical *effects* in ceremonial worship. The pastor who has struggled through the preparatory years of church building, and has held services in store buildings or school auditoriums, is familiar with the words, "We'll join after your church is built; we just can't get into the mood of worship in this place." The requirement of organ music, stained glass windows, and the traditions of a recognizable sanctuary can rob us of the scriptural concept of worship and service. In mystical contemplation of abstract ideals, our practical response to God's moral call-to-action is too easily evaded. It is easy to sing "Onward Christian Soldiers" while sitting in air-conditioned comfort, aided by a resplendent choir. It is something else to oppose with Christian vigor the racial or commercial injustices practiced in the neighborhood.

### THREAT OF IDOLATRY

Art and religion together may plunge us into a morass of "symbols, echoes, and myths" in the effort to tranquilize our discordant souls. Aestheticism then becomes a new idolatry, harder to combat than the old idolatry because it is less concrete. Since art is essentially of the imagination, it imposes a devastating threat to the integrity of faith.

The European Reformers were not alone in warning against the abuses of art by the Church (wherein standards of taste were literally dictated), and against the intrusion of pagan art in Christian guise in churches where prelates were culturally illiterate. Botticelli, who became a Christian under Savonarola's influence, destroyed all of his own paintings done prior to his conversion so that he might dedicate his subsequent work to the specific glory of God. And no less a genius than Michelangelo, who probably did more than any other

graphic artist to aid the church in communicating the Gospel, wrote in a rare poetic effort:

Now know I well how that fond fantasy  
Which made my soul the worshiper and thrall  
Of earthly art, is vain;  
Painting nor sculpture now can lull to rest  
My soul that turns to His great love on high,  
Whose arms to clasp us on the cross were spread.

Art's gift to the life of the spirit is twofold. By its protest against and idealization of "the rude world," it can provide a needed element of confession. It can reveal the elements of beauty which the Creator intended for us to find in the same effort by which it communicates our dissatisfaction with things as they are and portrays them somewhat ideally as they ought to be.

Secondly, having reflected the truth about the world, it should as Browning said go nature one better by leading us *consciously* to exalt the Lord. Religious art is not merely that which portrays religious themes or illustrates biblical events. Rather it is that which, by word or music or whatever medium is employed, portrays man's very real struggle with sin in its contemporary guises, and man's yearning for release; which interprets God's stern demand for justice while also reflecting "the beauty of holiness." Such art both confesses mankind's dilemma and glorifies the Almighty God.

END

## Wonder-full

"I am fearfully and wonderfully made." Psalm 139.

Who, since, has said it better  
Than the faithful, pre-scientific  
Writer of verse, the sensitive soul  
Who paused to reflect, who saw  
Himself a miracle, a wonder  
To behold in a universe  
Miracle-and-wonder-full.  
Little could he know of the  
Stranger-than-fiction molecule,  
The atom, or the atom's nucleus.  
Knowing *what* not *how*  
Seemed stupendous enough  
To a man intent upon the source.  
He called God, God; man, man;  
And let the chips fall where  
And in the way they always fell.

DONALD REAM

# EUTYCHUS and his kin

## PROGRESS IN PROCESS

*Now I saw in my dream a great globe in the heavens, and within it were many chambers and courts, and I saw Christian knocking at a door on which there was written, Navigation. Keep Out. Suddenly the door opened.*

Professor Neinstein: You again! Oh, come in.

Christian: Forgive my importunity, but I am seeking the city of the King, and I must know if that be your destination. They say you alone chart the course.

*They entered the room together, and sat near a wall in which strange lights glowed, and from which there came sounds as of the purring and growling of beasts.*

Professor: Destination! What a nostalgic term! In the early days of space flight interplanetary ships had destinations, but even then men had learned to stress process rather than goals. Since technology has made cosmic ships completely self-sustaining, a destination is quite needless.

Christian: Can you mean that we are bound nowhere, like a wandering star in darkness forever?

Professor: What earthy language you use! You really must become an informant for one of our research groups. But surely you find this a happy ship. Our last complete renovation eliminated all shadow and improved the tranquilizer distribution in the air conditioning.

Christian: I know not what power grips these smiling folk who never laugh or weep, but they have not read this Book.

Professor: Your antique book can be stored by our electronic pluvaric file if it is not already recorded. You must excuse me. I must give our guidance system directional instruction.

Christian: Direction, sir? But said you not that we have no destination?

Professor: Surely you don't confuse the two? At present we are establishing direction in relation to a solar orbit. Here, take this memo to the Delta group office. I believe you'll adjust well to their structure. They have been the leading group in our recent directional elections. Your persistent concern could find a de-

sirable outlet in their group dynamics. They have been discussing the inauguration of a chaplain role, and you project a superb father image.

*Now I saw Christian hasten away, singing as he went:*

The wanderers in goalless flight,  
Descend the pit of soulless night;  
The wonder of their fall is this:  
With instruments they find abyss,  
And by atomic automation  
Achieve the orbit of damnation.

EUTYCHUS

## PLUNGE INTO THE VOID

Many, many thanks for the excellent Sept. 26 issue! What a joy it is—to men struggling to put their Christian faith to paper—to see a national magazine plunging into the void—and making such wonderful arguments for the rise of a truly Christian literature in our land. . . .

We really need magazines and publishing houses who will at least consider the Christian novel, the Christian play, the Christian poem—and if it is literarily and intellectually trustworthy—publish it. Many thanks for your efforts in behalf of all the unknown "triers" in the Church.

. . . I could go on endlessly with the efforts I have made in the last eight years. Many of my manuscripts have received favorable comments from editors, but always, the fact that they were based on a Christian world view, caused them to be called "limited in appeal."

JOHN C. COOPER

Faith Evangelical Lutheran Church  
Tampa, Fla.

Ten thousand orchids to Mr. Ingles for his excursion into the question which embarrasses the teachers of literature in every Christian college, annoys their students, and dogs the thinking of any sensitive evangelical.

May I add a little fuel to his fire which will, I hope, bring some latent Christian artist to a productive simmer. After a good deal of rumination on the whole wretched question concerning the breakdown between Christianity and aesthetics (e.g., why is evangelical taste so vulgar? why is the poetry, fiction, and art of this sector of Christendom so incorrigibly platitudinous?) I wonder if, for one thing, the evangelical has had rather too

confined a view of the compass of art. Art has, as Mr. Ingles has said, the whole world as its province. The artist is not writing a tract when he sets about writing a novel. He is not illustrating a church bulletin when he takes up his brush. He is not writing a DVBS closing-exercises pageant when he tackles a drama. Perhaps we have had too immediate and easy a view of what we were about in our so-called art. One doesn't write a novel to get people saved. One is commenting on life—all of life. And there is a great deal of horror, chaos, and bitterness in life. All is not sweetness and light.

I wonder, further, if the one thing which artists of all sorts and conditions must share is lacking in evangelicals. I refer to the agonizing search for meaning and form. It is not, I think, purely fortuitous that when the artistic temperament is mentioned, one immediately conjures images of turbulence, passion, revolt, and tempest. The man who is not plagued by the ache to discover form, who is satisfied with the banalities of the status quo, is not likely to create anything of significance. Perhaps the fact that we have been taught that we have the answer to all the problems and unknown quantities of life (which is, in a sense, true) has muffled the voice of unrest in us which would call forth the creative process. We are inclined to silence any disturbing question about the suffering of innocents, or the ascendancy of injustice, or man's inhumanity to man, with a reference to God's wisdom and inscrutable goodness, or an airy, "Oh, we'll find out when we get to glory." Perhaps so. And admittedly there is the place where doubt turns to unbelief. But let us also remember that faith is large enough to encompass doubt. It does not preclude doubt. A faith which has no questions is something less than faith. It does not take faith to see that two apples placed beside two other apples on the table makes four apples. It does take faith to be able to say, in the face of Budapest or Dienbienphu or Auschwitz, "I know that God is the loving Father." It seems to me that the kind of faith necessary in the soul of a Christian artist must be this kind, which holds firmly to its trust in God as revealed in Jesus,

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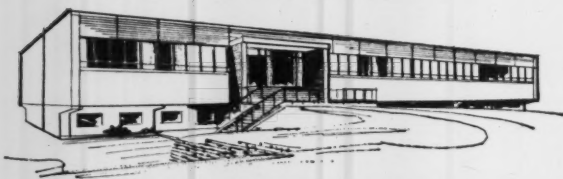
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but allows itself to take its place alongside suffering humanity and to ask unsettling questions. It cannot be a faith (or sub-faith) which looks with horror on the honest questions which ravage every sensitive mind, and feels that the very entertaining of such questions is immoral and blasphemous.

One other thing: there are not many noble savages, Chattertons, or tinkers of Bedford about who will produce great works of art from a position of ignorance or rusticity. Most of the great works of literature have come from a broad background of the humanities. And our (evangelical) emphasis on the study of the humanities has not been altogether overwhelming. We may produce great preachers, great scholars, and great missionaries in our Bible schools and Christian colleges. We will not produce any novelists, poets, or dramatists. I submit that there is something not quite honest in the approach to literature in these institutions. We have confounded Christianity with Victorianism. The Old Testament, with its earthy, robust, and lusty method of story telling, would never pass muster in our evangelical English Departments. The names of D. H. Lawrence, Proust, Gide, Zola, and Mailer are dirty words. One may take vigorous issue with the view of life which some of these gentlemen evidence (I, for one, do), but they are the writers who have influenced the literary scene, and if we set about to study literature, let us do it with a vengeance. If we cannot, let us be candid and admit that we are conducting a course more suited to some 19th century finishing school for young misses. **THOMAS T. HOWARD**  
*The Sunday School Times*  
 Philadelphia, Pa.

Bravo, Dr. Ingles! . . . You took the words right from my pen! An ardent reader, including best-sellers in the field of fiction, I am bored by the average "Cinderella Fairy Tale" in our Christian novels.

Have threatened to write a novel portraying 20th century Christianity but never dared. Who would publish it?

You have given me an incentive!  
**Woodlynne, N. J.      TINA MASELLI**

Mr. Ingles has voiced the plight of many evangelicals who must needs read secular writing alone. We have no real choice.

. . . Where does a Christian go with his finished work? Neither secular nor so-called Christian presses will touch his works. . . . The easy way out is to stick to the secular field. But I found I could not write and disregard Jesus Christ, for



it was empty and lifeless without Him. . . . It's easy to write for slicks, but it does not satisfy the writer, the reader, or God.  
Chicago, Ill. JUNE STEPHENSON

Some of us young Christian writers would even dare to rub the sanctified keys of our typewriters together against the highly fissionable problems of Atomic Age Christianity if conservative, evangelical publishers would ignite us with a brighter spark than the standard yellow rejection slip.  
Buffalo, N. Y. PATRICIA E. CULVER

#### CRUCIAL CALL

While praying for the United Nations at Asbury Theological Seminary, during a prayer convocation under the leadership of Dr. Frank Laubach . . . we feel led to request you . . . to call this entire nation to pray . . . that God's will may be done. This is the supreme crisis of history. People are desperate. . . . Other things can wait; this cannot. Now is the time. We need . . . a mighty prayer movement.

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#### MISSOURI AND ROME

If Reader Kofahl finds it amazing that the Lutherans of Fort Wayne see no violation of the separation of Church and State involved in the public transportation of parochial school children (Sept. 12 issue), one can imagine the surprise of several of us Missouri Synod Lutheran pastors when we found that Synod has repeatedly adopted convention resolutions favoring such transportation. . . .

The feeling among us is that the resolutions are the opinion of a majority of convention delegates but not the consensus of the vast rank and file of Missourians. At one time an entire district of the Missouri Synod fought against state aid to parochial schools. This was a Texas proposal to supply free text books to all school children.

In many a locality Lutheran school children ride the public school bus. However, it is distinctly understood that this is purely a courtesy; that the driver may not go out of his way to pick up or deliver a child of the parochial school; that parochial school pupils may ride the public school bus only as there is surplus seating; and that the practice may be discontinued at any moment and without any explanation from the public school officials. It is my understanding that Lutherans generally have this under-

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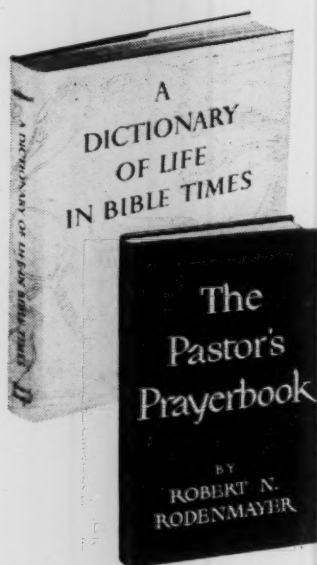
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standing: by virtue of payment of taxes we are entitled to the common facilities offered in the public school system, but that if we desire something different or something beyond these common facilities, that is a special privilege for which we are willing and obliged to pay special. In other words, if something is offered to us, we may accept it, but we do not demand it as a right. In this we differ antipodally from the Romanists.

KARL F. BREEHNE

Our Redeemer Lutheran Church  
Greenville, Ill.

I was talking to a Lutheran minister the other day who said that his Reformation Day radio sermon would be edited two weeks in advance. Have we already lost freedom of radio and press? . . . In Walter Montañó's book *Behind the Purple Curtain* he says that the Catholic Church has Catholic editors and co-editors on all important U. S. newspapers. I now believe that he is right. Hales Corner, Wisc. MRS. IRIS LARSEN

Had you thought of discussing the secularistic materialism, with its subtle insinuation of humanistic agnosticism, of Kennedy's presentation of "American brotherhood" as his political religion to the Houston, Texas, ministerial group?

It ought to be said, by someone with the facilities to do so, that positively no good Roman Catholic could possibly set aside the Roman hierarchy's definition of what, to them, constitutes issues of "faith and morals," as did Senator Kennedy in that address—for the sake of political expediency. If he will do that in the realm of his religion, for the sake of getting elected, what will he do in the realm of constitutional principles after being elected?

Portland, Ore. ELBERT D. RIDBICK

### DARWIN DEBATED

Professor Leith's review of *Darwin, Evolution and Creation* (Aug. 29 issue) characterizes the book as being "not quite fair." We believe that he has not understood the thrust of our book. The authors feel that the non-scientific public is too often exposed to the idea that the theory of evolution deserves the status of a scientific law. They deserve to know that the theory of the evolution of man from a one-celled creature has not been proved and indeed faces tremendous obstacles.

The reviewer asserts that theories are never proven. This is an incorrect statement. The progression from theory to scientific law is well established, particu-

larly in the physical sciences. Furthermore evolutionary theory, since it deals with the past, cannot be put to the acid test of experiment in the same way we examine other theories.

Professor Leith asserts that evolutionary theories have secured the adherence of the majority of the scientific community for a century. This statement neglects to mention the numerous and radical revisions in evolutionary theory. More important, it neglects to mention that evolutionists refuse to consider the supernatural (i.e. the miraculous) when dealing with the question of origins. This rules out creation, leaving only one alternative—evolution.

The chapter on the age of the earth points out that the methods used are based upon certain unprovable assumptions, that they often give discordant results, and that they may suffer the fate of earlier methods, now discarded as unreliable. These propositions have been presented in seminar to other chemists who regarded them as worthy of consideration. The literature itself has carried these same criticisms. Again the purpose is to inform those whom Leith terms the "uninitiated" that the age of the earth and the universe have not been definitively determined.

We make no apology for taking God's Word concerning creation seriously and for applying accepted rules of hermeneutics to it. Certainly many who depart from this practice also abandon the very fundamentals of the Christian faith. Nor do we regret exposing the fact that the evolutionary theory has an attendant philosophy which contradicts the Christian doctrine of man and which has led many to deny the very existence of God.

The reader will judge for himself. Certainly we agree that there has been much variation within the limit of the created "kind." Moreover, the term "kind" is much broader than "species." But we do not believe that science has shown anything beyond this.

Interested parties will do well to read the Darwin Centennial volume *Evolution After Darwin*, Volume I, University of Chicago Press, 1960, the chapter on "Morphology, Paleontology, and Evolution." Dr. E. C. Olson, geologist, is the author. We think the statement on page 523 applies to the present discussion: "There are, of course, degrees of difference in the evaluation of successes, from healthy skepticism to confidence that the final word has been said, and there are still some among the biologists who feel that much of the (Cont'd on page 37)



# A LAYMAN and his Faith

## THE STILL SMALL VOICE

MANY OF US are so conditioned to look for, admire, and react to the spectacular that we forget God does not act or react in terms of modern Madison Avenue superlatives.

We are also prone to evaluate things, movements, and people in terms of bigness or noise, and thereby overlook the work and moving of the Holy Spirit.

Elijah had exercised a valiant ministry for God, but there came a day when, fearful and discouraged, he fled from the threatening boast of Jezebel.

Elijah was dispirited, complaining, and on the defensive, but God graciously gave to his faltering prophet a new vision of Himself.

Standing alone on the mountain, Elijah experienced a windstorm of herculean proportions; then an earthquake followed by a fire. But God was not in these exaggerated manifestations of nature.

Then it was that Elijah heard a still small voice; and although it was one of stillness and quietness, it was the voice of God himself.

¶ We are experiencing today the storms of world tension and uncertainty, the earthquakes of national and international upheaval, and the fires of testing adversities. God may be using these developments as a warning to men everywhere, for he uses as his agents of judgment many strange phenomena. But that to which we should have our ears attuned is the still small voice which speaks to the opened mind and surrendered heart.

Although we know better, we are prone to put our trust in the might and power of this world. Even in the affairs of the Church we so easily sin against God by trusting in the arm of flesh rather than in the Spirit of the living God.

To be still in God's presence in order to know him is a lesson hard to learn, for it runs counter to the inner urge to be doing something when we should be listening.

To stop and observe quietly people and events with Spirit-directed eyes is not easy, for we look on outward appearances with their many-sided impressions while all the time God is looking on hearts, and is blessing and using those who are surrendered to him.

As we read about, view, and hear the

conflicting voices from the United Nations, and from all over the world, we can easily lose perspective and forget that man proposes many things, but only God determines the outcome.

The prophet Isaiah, with a vision of the coming Messiah, wrote: "He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench." Here is a picture of the coming One who some day would triumph over sin and death.

It is he with the still small voice who will eventually "bring forth judgment unto truth. He shall not fail nor be broken till he shall have set judgment in the earth."

Looking at the power of long-range missiles, the devastating potential of atomic detonations, and the satanic clever devices for destruction, it is easy to forget that God will "bare his holy arm in the eyes of the nations; and all the ends of the earth shall see his salvation." He still speaks with a still small voice to those whose ears are attuned to hear.

¶ Today there may be heard speaking from the Cross the still small voice proclaiming God's cleansing and redeeming love to all who will hear. The crowning shameful act of men with sin-deadened hearts is eternally the most glorious news of the ages; and it is the foolishness of the message of that event which is still God's power unto salvation for any who will believe.

The God of Israel has not changed. The God for whom Isaiah spoke is the same God who speaks to us. We look to the power of man-made schemes to solve the world's problems, but the answer lies elsewhere—"In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

But the prophet continues: "and ye would not."

The individual and the nation need the rest that is found in utter faith in the triune God. There is little rest today because individuals and nations are seeking it apart from him.

James, speaking to his generation, speaks also to us: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the

friendship of the world is enmity with God?"

¶ Small wonder that the Church has so little power today, for she has conformed her message and her way of living so closely to that of the world, which is at war with God, that his still small voice is not discernible above the noise.

It is hard for the Christian to learn that he triumphs in weakness, not in strength; that he often shines most effectively in what the world calls "obscurity"; and that ultimate victory is a matter of the Spirit, not of the flesh.

The great battles of the world are not detailed in newspapers nor recorded in books of history. Rather, they are the conflicts of the human soul which are known only to the individual and his God, and are won or lost as the still small voice that says "This is the way, walk ye in it" is heard or rejected.

One of the hardest lessons for some of us Christians to learn is the admonition Paul gave to his spiritual son, Timothy: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." Only as we hear the still small voice can we learn that the spirit of force must give way to the inexorable power of the Holy Spirit.

To be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life," requires a supernatural work in our hearts as we listen to his still small voice.

Standing in the shadows today, not noted by the *New York Times* or the *Chicago Tribune*, or any secular agency, is the One who would speak to men everywhere. He speaks through the voice of his creation. He speaks through his overruling providence, his written Word, his Son the living Word, through his Church, through the Gospel.

In all of these the Holy Spirit whispers, "Turn ye, turn ye from your evil ways; for why will ye die?"

May the Christian hear this voice and obey. May the Church pray for the listening ear and the obedient heart, for there is always the temptation to confuse the activities of an earth-bound religion with the transforming work of the living Christ.

Not every one who says, Lord, Lord, will enter the kingdom of heaven. God's eternal presence is reserved for those with the listening ear, who hear his still small voice, and with willing hearts and minds obey.

L. NELSON BELL



# THE LOST GRACE OF THANKSGIVING

Thanksgiving has become in many ways one of our most characteristic national institutions. Whatever it may have started out to be, we now have in our calendar a unique and colorful holiday that has thoroughly sold itself to the American people. Its recognizable components consist of a long week end, proclamations about prosperity, the gathering of the clan, a feast of turkey, cranberries and pumpkin pie, followed by football on television. What all this has to do with giving thanks to the Heavenly Father is not quite clear. The citizenry increasingly resists the idea that Thanksgiving should be viewed as a "religious" occasion. Our culture accepts it rather as a pleasant interlude between the seasons of leaf-raking and snow-shoveling.

To speak of the lost grace of Thanksgiving, therefore, is to highlight a loss that we can ill afford. For we are dealing with the precious realities that mark the Christian as a different species from the humanist or the Marxist. To whom can the Communist give thanks, apart from himself or the ghostly memory of "Our Father Lenin"?

No finer Thanksgiving experience could come to America than for all 180 million of us to sit down quietly and read or listen to the One Hundredth Psalm. The Word of God teaches us that the attitude of gratitude is both delicate and mysterious. It can be crushed and killed by the uplifting of a skeptical eyebrow; yet its psychology is hidden in the unfathomable depths of divine love. Gratitude is a way of life, a temper of being, an index to spiritual health. "O Lord that lends me life," cried Shakespeare, "Lend me a heart replete with thankfulness." Principal Watt of Edinburgh's New College put it another way: "O Thou who hast endowed us with so many gifts," he would pray at the Rainy hall noon meal, "Now grant to us just one gift more—a grateful heart."

How does one come by a grateful heart? Too often our reflections on thanksgiving are limited to sighs of relief that we are "not as other men," in squalor or in sickness, or in Russia. We pause on automotive tiptoe while waiting for a traffic light to change, espy a battered car and murmur, "Maybe I haven't made it to the top yet, but I'm better off than that poor devil, thank God."

Real Thanksgiving can never start with a measurement of the human factor; it always starts with God, the giver. Practically everything we know about God is associated with his quality of *givingness*. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32). "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:11). The unpolluted air we breathe, the fabrics we wear for our bodies' protection, the water we drink, the shelter overhead, are all in truth from the gracious hand of the Sustainer of life. The rich natural resources under America's feet, which are the real source of our wealth, are his provision for our needs.

If there is one human fault more universal than any other, and possibly more irritating to God than any other, it is our habit of assuming credit for things that can properly be ascribed only to the goodness of God. As Abraham Lincoln told a war-torn nation in 1863, "We have forgotten the gracious Hand which has preserved us in peace and multiplied and enriched and strengthened us, and have vainly imagined in the deceitfulness of our hearts that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving Grace, too proud to pray to the God that made us."

Small wonder that Paul invokes the principle, "He that glorieth, let him glory in the Lord." Physical characteristics, state of health, even state of affluence—to boast about such things or complain about them is to expose ourselves to divine disfavor. America today needs Christians who are ready to give thanks to God for the shape of things as they are, much in the spirit perhaps of the old lady who had only two teeth left and rejoiced in the Lord because they "hit." These are the healthy souls, who don't need to waste precious energy day-in and day-out defending themselves. These are the radiant spirits who can still do the Lord's work on this battered planet, and bring results.

Blessed indeed are the thankful ones who have not turned the cup of life upside down; they have already received an earnest of an imperishable reward. END

## UNITED NATIONS OBSERVES 15TH BIRTHDAY IN SOBER MOOD

The 15th anniversary of the United Nations was more subdued than earlier commemorations, and well it might have been. Although many propagandists still hail the organization as the world's best hope for peace, a new awareness is evident that dedication to principle rather than to organization is the basic issue.

Is eligibility for membership in the U.N. a matter of geography or of principle? Instead of pleas that Red China be admitted, one now can also hear some responsible leaders insist that the U.N. would not be destroyed, but might even be enhanced in some ways, were Soviet Russia to withdraw.

Assistant Secretary of State Francis O. Wilcox, a Methodist, told a special U.N. service in Washington Cathedral (Episcopal) that basic U.N. objectives harmonize with the great principles of the Christian religion and that all religious groups should support the U.N. But, we would urge, keep an eye on principle, not on organization. We sometimes get uneasy over the big leap from Christian goals to secular programs and parties. The U.N. is a conference of spokesmen for secular nations, not a gathering of Christians. Even Secretary Wilcox, in another mood, took a wider tack: "Let us all—Hindu, Buddhist, Muslim, Catholic, Protestant or Jew—from whatever race or creed, dedicate ourselves anew to the great task. . . ." Surely the U.N. has served as a temporary means of deterring aggression. But that is no reason for idolizing it as the Christian's best hope for world peace. Only those who confuse the apostolic armory with political world processes can make that mistake. END

## PRESERVING LOYALTIES IN A CHRISTIAN COLLEGE

A Baptist leader in Washington, D. C., stopped us at luncheon the other day to relay good news: "We're working on a Baptist college for Washington!"

"The Baptists have already lost one university here," we said (George Washington University was founded as a Baptist institution; today its philosophy is a formless conglomerate, and evangelical vitality survives only in small campus pockets). "How are you going to ensure Christian integrity?" we asked.

"Oh," replied our friend, "this is going to be a college—but we'll have a religion department in which we'll teach theology courses."

The distinguished Baptist theologian A. H. Strong two generations ago saw that Christian realities must integrate all of life and thought or Christianity will count for little. Despite his burden for a great Baptist university in Chicago, he was persuaded to settle for a secular university with a Baptist divinity school at-

tached. He little dreamed that, before many decades, even divinity school professors would be teaching naturalism (as they surely did in Chicago's humanistic era), despite the fact that Baptist funds helped to pay faculty salaries and such professors remained eligible for Baptist retirement benefits. Not infrequently a professor from the university's divinity school would embarrass candidates for ordination for holding the Apostles' Creed intact. Some Baptist seminaries are still theologically on the move. In the North (Philadelphia, for example) and in the South alike, neo-orthodoxy has registered gains. Whether new administrations will recapture the theological heritage of these institutions remains to be seen.

One fact is sure in any event. New or old, an educational enterprise wearing theology only on its cuff is a long way from fulfilling the ideal of a Christian institution, in which one's view of God supplies starch for the whole fabric of life. The Baptist cause in the North has long lacked the inspiration of university education fired by evangelical conviction and piety. It has indeed risen to the vision of this need in successive generations. But both the Chicago Midway and Washington Circle are reminders that the survival of evangelical institutions depends not only on vision and funds given in the twentieth century, but also upon a faith delivered once-for-all in the first. END

## U.S. SUPREME COURT DEFERS ON BIBLE IN PUBLIC SCHOOLS

The United States Supreme Court, which has sometimes vacillated uncertainly in recent years between upholding American principles and setting new precedents, last week sidestepped the question of the constitutionality of daily Bible reading in public schools. It returned to the lower courts for reconsideration the question of the propriety of Bible readings in Pennsylvania's Abington Township schools, where the Unitarian parents of three school children in Roslyn, a Philadelphia suburb, protested that some of the Bible selections ran contrary to their personal religious beliefs and family convictions.

In view of the Supreme Court's failure to rule on the issue, the Pennsylvania statute remains under a cloud of uncertainty. Pennsylvania law required the reading of 10 verses of the Bible, by teachers or students, at the opening of each school day. In the Abington schools the Lord's Prayer was also customarily repeated in unison. After the Abington Township case was filed against school officials, the law was changed in 1959 to permit children of protesting parents to be excused from participation "upon the written request of parent or guardian."

In effect, the Supreme Court implied that this amended statute left the original law in doubt. Penn-

sylvania authorities argued that the change really made the Bible reading program a matter of voluntary participation. The Supreme Court vacated an order by a three-judge Federal district court banning further Scripture readings in the township schools. The District Court held, in principle, that the constitutional requirement of separation of Church and State also necessitates a separation of Bible and public school-room. The Supreme Court has directed the lower court to re-evaluate the case in the light of the amending statute.

There is little doubt that the American mentality is today in flux. The masses are unaware of their heritage, and are vulnerably exposed to new ideologies. Both sectarian authoritarianism and aggressive minority groups exploit this vacuum in American life to partisan advantage. To preserve American ideals, they contend, we need more and more to detach ourselves from our foundations, and attach ourselves to novel viewpoints. The sad fact is that American history seems too short for many Americans to learn from history. But it will be shorter still if we do not soon discover that the newer ideologies, when given free sway, may pose more of a threat to the American heritage than an embellishment. The choice is not between biblical ideals and neutrality; it is between biblical realities and nihilism.

END

### FAREWELL SALUTE UNTIL THE DAWN

Evangelical Christianity has lost a sturdy champion in the passing of Dr. Samuel G. Craig, longtime editor of a magazine originally using the name *Christianity Today*, which ceased publication some years ago. No literary descent was involved in our use of the same title, the choice having been made solely on the merits of the name itself. But the editors of this CHRISTIANITY TODAY wish to pay tribute to the editor of the first one as wielder of a trenchant pen in his lifelong obedience to Jude's exhortation: "Earnestly contend for the faith, which was once delivered unto the saints." His service continuously manifested loyalty to what Dr. Benjamin B. Warfield, in a preface to one of Dr. Craig's books, called "that great triumphant shout which we find imbedded in the Epistle to the Hebrews—'Jesus Christ the same yesterday, and today, and forever.'"

Samuel Craig's scholarship and convictions followed in the train of previous occupants of his Princeton, New Jersey, home (where his funeral was held): Dr. Francis L. Patton, Dr. George T. Purnes, and Dr. Robert Dick Wilson. His modesty, urbanity, and abounding sense of humor gained him the respect and even affection of those who opposed his theological convictions. His dedication to these was deep—he willingly suffered debarment from honors and posts of

larger influence which otherwise would surely have been his.

But his hope was the hope so well expressed in the Scots Confession of 1560, and it comforts us in the hour of Dr. Craig's homegoing:

... Sik as continew in weil doing to the end, bauldely professing the Lord Jesus, we constantly beleve, that they sall receive glorie, honor, and immortality, to reigne for ever in life everlasting with Christ Jesus, to whose glorified body all his Elect sall be make lyke, when he sall appeir againe in judgement, and sall rander up the kingdome to God his father, who then sall bee, and ever sall remaine all in all things God blessed for ever: to whome, with the Sonne and with the haly Ghaist, be all honour and glorie, now and ever. So be it.

END

### LET'S SHARPEN OUR WORD POWER: REAL PIETY IS NEVER MOSSY

To clear the theological air, we recommend a restudy of the differences between piety and pietism. While making valuable contributions to the stream of Christianity, pietism has been criticized in every age for its leanings toward doctrinal superficiality and anti-intellectualism, as well as its withdrawing and quietistic tendencies. Today many Christian leaders are using the weaknesses of pietism as an excuse for a stepped-up assault on piety. They think that in passing judgment on a particular movement, they are exempting themselves from an obligation to a life of devotion. A distracted ramble through a moss-hung liturgy is about all they feel able to attempt by way of cultivating the inner life.

To wrestle in prayer, to sense a warm affection for the Lord Jesus, to speak tenderly and lovingly of the goodness of God, to confess the witness of the Holy Spirit—these are the marks of piety; the platform is not simply to refrain from smoking, to avoid vulgar conversation, or to be seen carrying a Bible with a black cover.

Today other words besides pietism are used to lash the devout: "emotionalism," "individualism," and the like. Pious talk is all right during chapel hour, sophisticates aver, but even there it should be restricted to the hymns. One should get on to "the business of the Church." That business turns out to consist of two classifications: promotion and social criticism. Both have their place; yet in the life of the Church every time one or the other usurps the place of primacy, a sickness of spirit soon follows. For that place must be reserved for Jesus Christ the Lord, not by a complimentary reference now and then, not by mere invocation and benediction, but by the acknowledgement of his Crown Rights.

In her brilliant biography of Henry Martyn, Miss Constance Padwick describes an early-day missionary contemporary of Martyn who sailed to India from England with rather grand ideas and a young, sweet,



quiet wife. In the new land the wife fell ill and after awhile slipped away. Then, says Miss Padwick, "There passed from her rugged husband's life a touch of mellowing softness. He was in danger of hardening into the ecclesiastical strategist."

We stand today in the same danger. After all, the chief business of the Church is to bring men, women, and children face to face with Jesus Christ, and to keep them close to Him. *Ubi Christus, ibi ecclesia*: where Christ is, there is the Church. But turn the statement around, and it is not necessarily true. Anything but Christ crucified and risen is secondary in the divine order.

We are saved by the atoning death of Jesus of Nazareth on the Cross, not by the subjective faith of the early Church or the conversations of the twentieth century Church. It was Christ, not his Church, who ascended on high. Had not the "two men in white apparel" been present at the ascension, the Church would have been left staring and speechless, quite probably waiting for someone to move the previous question.

Methodist Bishop Gerald Kennedy wrote not long ago, "I went on a swing around the Los Angeles area recently, holding a series of evangelistic rallies, and it came to me with a new force that we are geared for a formal service of worship, but we have well nigh lost the ability to put on a meeting aimed at people

who need to find Christ, and find him now. Yet there was a hunger for the Gospel, and young people are waiting eagerly for the Church to set before them the claims of Jesus Christ."

There is only one way to recover that gift and that power for the Church, and it is by the resurrection of genuine, personal, radiant, contagious piety, molded to biblical patterns. Conformity to the environment is not the answer. The coloration of our culture is attractive but it does not bring men to the Cross; it does not fill men with the Holy Spirit; and it does not convey supernatural power. We need a fresh breath of holy fire that will sweep through our churches and institutions, filling men with a passion for Christ that will once again astonish the world. Above all, God wants men to whom the knowledge that they have been with Christ will cling without cloying as a gentle fragrance.

Before Christian leaders can relate men and women to God, and before they can speak for God and his Church, they must first know him themselves, know him intimately, and be known by him. Let us preach the Christian home, the Christian economic order, the Christian interpretation of life; it is still true that Christ alone holds the key to them all. If in our critique of pietism we come to the place where we look sideways at a warm love for the Lord Jesus, and prefer a menthol cigarette to the free exercise of devotion, we have indeed sold our birthright for a mess. END

#### FOURTH CENTENARY OBSERVANCE:

## Scotland Celebrates Its Reformation

John Knox. Patrick Hamilton. George Wishart. Andrew Melville. James Guthrie. Richard Cameron. Ebenezer Erskine. Thomas Gillespie. Thomas Chalmers. To call these names is to quicken the heart of a Scottish churchman as he recalls the often turbulent course of Protestant history in Scotland. Last month a special General Assembly of the Church of Scotland was held in Edinburgh to celebrate the 400th anniversary of the Scottish Reformation.

In August, 1560, the Scottish parliament had ratified Protestantism's victory over Rome by abolishing the papal jurisdiction and the mass in Scotland and approving the Calvinistic Scots Confession which Knox had helped write. Now in October, 1960, Queen Elizabeth with Prince Philip drove in state from the Palace of Holyroodhouse—scene of Knox's famed dialogues with another queen, Mary Stuart—to St. Giles' Cathedral, site of some of Knox's fieriest preaching, to join nobility, churchmen, and some

2000 others in a colorful service of thanksgiving for the Reformation.

Queen Elizabeth later became the first sovereign to address General Assembly since union of the crowns of Scotland and England in 1603, the monarch customarily being represented by a "Lord High Commissioner." Last sovereign to attend in person was James VI of Scotland in 1602, who became also James I of England the following year.

Although head of the Church of England, the Queen is a Presbyterian while in Scotland. But she is not head of the Church of Scotland, which proclaims the sole headship of Christ.

The Queen had some pertinent things to say to the Assembly, calling the Scottish Reformation a "distant turning point in the nation's life":

"In spite of the bitter quarrels of the past and the divided religious loyalties which still remain with us, I believe that what happened at the Reformation can be stated in terms on which all Chris-

tians may agree. Holy Writ was liberated to the people and as a result the Word of God was revealed again as a force to be reckoned with in the affairs of both public and private life.

"The gospel which has long been revered as a record handed down from primitive Christianity was once more seen to be also a living light by which men ought to direct their lives and remold their institutions. This lesson from the Reformation is one that all Christians may surely apply to the modern world."

The Queen's enthusiasm for the Reformation, which drew sharp attack from the Romanist press, excels that of certain of her churchmen. Some Church of Scotland ministers wonder whether it is possible in 1960 to have equal interest in celebrating the Reformation and in promoting the ecumenical movement. Some fear the former will heighten old divisions while others see the latter jeopardizing their doctrinal heritage. Energetic synthesists attempt to find indications

that the Reformers would have favored the course of modern ecumenism.

Speaking in Edinburgh's St. Mary's Cathedral (Scottish Episcopal), the Archbishop of York, the Most Rev. Arthur M. Ramsey, noted losses as well as gains of the Reformation. "There was the loss of the historic succession of the ministry. . . . No longer was there observed the Christian year with Good Friday, Easter, the commemoration of the saints. . . ."

The Very Rev. George F. MacLeod, former General Assembly Moderator and colorful leader of the Iona Community, deplored as idolatry any attempt to "recreate" that earlier Reformation ("they would recover the old Confessions; reinstitute a catechism"). Inasmuch as the Renaissance gave "birth to the ecclesiastical Reformation," asserts Dr. MacLeod, writing for *The Glasgow Herald*, we must not "try to recover" the Reformers' insights, but rather "look at our modern environment and see what it says to us."

Part of what it says to Dr. MacLeod, his fellow churchmen would find quite unsettling. To be in "the true line of the Reformers," he calls for a renewed doctrine of man's worth in a machine age, a recovery of a sense of mankind's unity, and an energetic search for church unity. Then pacifist MacLeod seems to issue a tentative call for rebellion against a nuclear-armed government. He uses Knox's words: "To which party must Godly persons attach themselves in the case of a religious nobility resisting an idolatrous Sovereign? We all know what his [Knox's] final answer was. . . . Unless 'the sovereignty of the monstrous regiment of the damned bomb' is annulled soon, may it be that the real celebration of the Reformers will be seen in the witness of those who, for the freedom of men, and, indeed, for the continuance of civilization, unilaterally rise up against the possibility of its use? High treason? Yes indeed. And was not Knox a traitor?"

Dr. MacLeod has long had a considerable following, particularly among students, this being coupled with a long record of being voted down in General Assembly after making vivid and moving speeches for unpopular causes.

His Renaissance-flavored article is silent on such great Reformation themes sounded by Knox as justification by faith and not works, an Augustinian view of sin, the sole mediatorship of Christ, and the unique authority of the Scriptures.

The oft caricatured John Knox, besides having a strong sense of humor, possessed a conviction that the Scottish kirk was in doctrine and in fact part of the true Catholic Church, from which the Church

of Rome was deviate. Listen to him as he answers a Jesuit: ". . . Our kirk is no new found kirk (as the writer blasphemously rayleth) but it is a part of that holy kirk universall which is grounded upon the doctrine of the Prophets and Apostles, having the same antiquitie that the kirk of the Apostles has as concerning doctrine, prayers, administration of sacraments and all other things requisite to a particulare kirk. . . . And, therefore, albeit we have refused Rome and the tyrannie thereof, we think not that we have refused the societie of Christis kirk; but that we are joynit with it, and dayly are fed of our mother's breastes, because we imbrase no other doctrine than that which first flowed furth of Jerusalem, whose citizenen be grace we awen ourselves to be. . . ."

The great power of Knox's speaking led the first Queen Elizabeth's very critical ambassador to write from Edinburgh that this "one man" was "able in one hour to put more life in us than five hundred trumpets continually blustering in our ears." Onetime galley slave of the French and later faithful student of Calvin in Geneva, Knox was to lead the Scots people, says Philip Schaff, "from mediæval semi-barbarism into the light of modern civilization" as he gained his place in history beside Luther, Zwingli, and Calvin.

Though he brought Scotland closer to England in helping to break up the "auld alliance" with France, his countrymen have through the centuries believed that to Knox more than any other man Scotland is indebted for its political and religious individuality. Mary Queen of Scots had hoped to use Scotland as an instrument in the international Roman Catholic reaction, to the injury of the national welfare. In contrast, since the union of Scottish and English crowns (1603) and parliaments (1707), the Church of Scotland has acquired popularity as one of the few surviving witnesses of an independent Scottish nationality. Scottish Presbyterianism has stood for freedom from ecclesiastical tyranny and corruption, and also for the rights of the middle and lower classes against the crown and the aristocracy.

Its constitution as contained in the Church of Scotland Act, 1921 (a preparatory act toward the 1929 church union of the Church of Scotland and the United Free Church) sets forth an unmistakable antithesis to Erastianism, "a free Church in a free State": "Recognition by civil authority of the separate and independent government and jurisdiction of this Church in matters spir-

itual, in whatever manner such recognition be expressed, does not in any way affect the character of this government and jurisdiction as derived from the Divine Head of the Church alone, or give to the civil authority any right of interference with the proceedings or judgments of the Church within the sphere of its spiritual government and jurisdiction." While establishment in Scotland has no great practical importance, its emotional value as a perpetual recognition of national Christianity is considered to be large.

In the latter part of the nineteenth century, Schaff referred to "the Presbyterian Church of Scotland" as the "most flourishing of the Reformed Churches in Europe," unsurpassed in "general intelligence" and evangelistic and missionary zeal. Indeed, the church bears a distinguished record in the field of biblical exposition through great preaching and enduring commentaries. Yet, more recent assessments have usually been considerably less optimistic than Schaff's. The church does not pretend it has been "setting the heather afire." Theological dilutions have dulled the old keen sense of mission. Divinity professors on the same faculty offer widely varying views on basic matters of doctrine. Church attendance is proving a worrisome problem. With some 1,300,000 adult communicants, two of every three members do not attend services with any regularity, a record inferior to that of the smaller Protestant churches and Roman Catholics.

Calvinism is no longer strong, though in Barthian form it has gained new friends through theology professor Thomas F. Torrance of New College, University of Edinburgh. The writer, when a student at New College, recalls a Scots student assuring him of "new life to come" in the church due to the coming of dialectical thought in place of a theology which mediated between Continental neo-orthodoxy and American liberalism. But neo-Kantianism still survives, and Bultmannism is on the horizon.

Friends of Scotland will desire the best for her kirk. *The Glasgow Herald* was warily hopeful when it recalled the Reformers' aim to be the making of every citizen into a "profitable member of the commonwealth. . . . To their success . . . qualified indeed as it was, Scotland owes the godliness and integrity which once were the marks of her people. . . . No better celebration of the fourth centenary of the Reformation could be imagined than the return of Scotland, Church and nation, to the ideal of the godly commonwealth."

FRANK FARRELL



# United Lutherans Project Intercommunion Talks

A 10,000-word Holy Communion "guide," which provides for discussing fellowship at the Lord's Table with other denominations, was adopted by delegates to last month's 22nd biennial convention of the United Lutheran Church in America.

The statement, three years in the making, takes the place of a 20-year-old, 250-word statement which the delegates rescinded. It was prepared by a special commission composed of 10 theology professors, 4 pastors, and a synodical president.

"The time is ripe," the statement says, "for Lutherans to initiate theological discussion with other Christian bodies regarding inter-communion . . . [In the meantime] no blanket judgment should be expressed about the celebration of the sacrament in interdenominational assemblies."

Generally, the new statement discourages extremes of both "high church" and "low church" communion practices.

Dr. John W. Behnken, president of the Lutheran Church—Missouri Synod, restricted his comment on the ULCA statement to a reaffirmation of the conviction that there must be doctrinal unity before there can be intercommunion.

As expected, ULCA delegates unanimously endorsed a proposed merger with three small Lutheran groups: the Augustana Lutheran Church, the American Evangelical Lutheran Church and the Finnish Evangelical Lutheran Church.

The ULCA itself represents a union dating to 1918 of the General Synod, the General Council, and the United Synod of the South. It now has some 2,500,000 members in 4,600 congregations.

The new body, to be known as the Lutheran Church in America, will have some 3,140,000 members and will probably rank anywhere from fourth to sixth in size among U. S. denominations. The ULCA, now the seventh largest American denomination, is the biggest in Lutheranism.

If the merger is ratified by local congregations as anticipated, the constituting convention will be held in June of 1962.

The ULCA convention, held in Atlantic City, New Jersey, was marked by a prolonged debate on a disarmament statement sponsored by the Board of Social Missions.

As first presented to delegates, the statement prompted a critical address by the Rev. William B. Downey, who is now pastor of Fox Point Lutheran Church near Milwaukee, Wisconsin. Downey was chaplain to the crew of

## STAND ON SACRAMENT DEFINED

Dr. F. Eppling Reinartz, retiring secretary of the United Lutheran Church in America, hailed a new statement on Holy Communion adopted by its 22nd biennial convention as "one of the principal documents to be produced by the ULCA in its 42-year history."

Here are highlights of statement:

**Presence of Christ**—"There is no direct physical discernment of the presence of Christ in the sacrament any more than of the presence of God in the man Jesus. The mystery is the miracle of God's gracious approach to man. Rationalizations are ruled out. A mystery can only be acknowledged, not explained."

**Thanksgiving**—"We do not offer Christ's body and blood in thanksgiving but we offer thanksgiving for the body and blood that are given and shed for us, imparting forgiveness, life and salvation."

**Frequency**—"The frequency of the sacrament, the designation of a proper ministrant, and the character of vestments are not unimportant or dismissable. . . . The Lutheran Church has its own organic way to deal with such practical issues."

**Fellowship of Believers**—"The legally organized congregation may well provide the context within which the sacrament is normally

celebrated, but as an institution it has no sacramental monopoly. The holy communion may be celebrated elsewhere as well, wherever an assembly of believers is gathered."

**Wine or Grape Juice?**—" . . . not inconclusive is the length and unity of the tradition which specifies wine as the element commonly used. . . . This is not to say that grape juice may not be used either in the instance of an offence to conscience created by the use of wine or because of reasons of health."

**Communion Cup**—"In the past the church has generally used the chalice for the administration of the sacrament. However, the banning of the use of a common cup by civil law in some states and general training in hygienic measures in our society have caused considerable concern about the continued use of the chalice for the administration of the sacrament. It is appropriate that the vessels used in the sacrament do not create an obstacle to the devotion of the people."

**Posture at Altar**—"Contemporary parishes are encouraged to ask if kneeling at the altar for the reception of the sacrament might not be desirable for our time and circumstances. . . . However, this is not to be interpreted to suggest that standing is an inappropriate posture for the reception of the sacrament where local conditions make it more desirable."

**Vestments**—"In the absence of local conditions to the contrary, the use of cassock, surplice and stole (by the pastor) for services of holy communion is acknowledged as generally appropriate today."



## CHRISTIANITY TODAY NEWS

the "Enola Gay," the aircraft used to drop the first atomic bomb on Hiroshima.

He centered his opposition to the original draft on a section which called upon the governments of the United States and Canada to engage "in such forms of peaceful cooperation and competitive co-existence with the Communist world as will not further the totalitarian concept of control."

"What does the statement say with regard to the defeat of Communist ideology?" Downey asked. "What word is there concerning the rollback of the forces of Sovietism? What does it say about the liberation of our own brethren of the household of faith who are now enslaved? Can we cooperate with Communist treachery?"

Downey's remarks were greeted with enthusiastic applause, but after lengthy debate his amendment to the part of the statement he found objectionable was defeated by the delegates. He had sought a stronger anti-Communist stand.

The statement then was referred to an informal committee composed of members of the Board of Social Missions, Downey, and Dr. O. Frederick Nolde, a ULCA clergyman who is director of the Commission of the Churches on

International Affairs, a joint agency of the World Council of Churches and the International Missionary Council.

The revised statement, adopted by a large majority, urged the nuclear powers "to persist in the efforts to arrive at effective multilateral agreements on the cessation of all kinds of nuclear weapons testing with provision for adequate inspection and control."

"A moratorium on testing should be continued," the statement added, "until every opportunity to secure such effective agreement has been utilized."

Eliminating mention of "competitive co-existence," it asked the United States and Canada to engage "with other governments in peaceful competition where important differences exist and in peaceful cooperation where fundamental principle is not compromised."

Another statement endorsed by the Board of Social Missions, opposing capital punishment, was defeated 248 to 238 in the last hour of the eight-day convention.

Elected ULCA secretary was Dr. George F. Harkins, who succeeds Dr. F. Eppling Reinartz. Harkins since 1949 has been assistant to Dr. Franklin Clark Fry, ULCA president.



## PROTESTANT PANORAMA

- The Protestant missionary force in the Congo was gradually regaining pre-independence strength as of the end of October. Even women missionaries were finding their way back, despite continued instability in the political situation. . . . A newly-organized agency of the Congo Protestant Council, the Congo Protestant Relief Agency is seeking additional medical help.
- Central College in Pella, Iowa, associated with the Reformed Church in America, has one of the youngest presidents on the U. S. educational scene. Arend D. Lubbers, 29, inaugurated last month, is the son of Dr. Irwin J. Lubbers, who served as Central president from 1935 to 1945.
- An advertising campaign in behalf of Churches of Christ reached into the October 31 issue of *Life*. The \$11,000 quarter-page advertisement in *Life* represents the most ambitious undertaking of the Gospel Press, a non-profit foundation which raises money for promoting Churches of Christ in the secular press.
- A new organ arrived last month for the Anglican church located on the tiny island of Tristan da Cunha off the South African coast. It was a gift of Queen Elizabeth, sent to replace one accidentally dropped in the ocean during unloading operations.
- American Baptists in Burma plan to turn over all mission property to local ownership. The transfer involves more than 160 plots of land, many with churches, schools, residences, and hospitals. Burma was the American Baptists' first mission field.
- Methodism's newest mission hospital is located in Kapit, Sarawak (Borneo). The \$175,000 plant dedicated this fall serves a population of 41,000 scattered over a territory the size of the state of Maryland. Facilities include a fleet of mobile clinics.
- The Far East Broadcasting Company plans to beam Gospel programs overseas from a new short-wave station, KGEI, with studios and a 50,000-watt transmitter in Belmont, California.
- A new missionary boat began serving isolated Philippine islands this fall with a five-member crew which includes a Protestant evangelist. The "St. Luke" also carries a doctor, a nurse, and a handyman. Skipper is Dr. Ray Bennett, who for the past 10 years has been consultant on respiratory diseases at Los Angeles General Hospital.
- The entire townsite of Holden, Washington, was presented as an outright gift to the Seattle Lutheran Bible Institute last month by the Howe-Sound Mining Company. Buildings on the townsite, valued at \$1,750,000, are said to have been well maintained since the company ended 20 years of copper and gold mining there.
- Seven countries were represented at the 23rd annual meeting of Christian Business Men's Committee International in Seattle last month. The CBMCI now has nearly 500 local chapters with a world-wide membership of 15,000.
- Dr. Siegfried Asche, custodian of Wartburg Castle, fled to West Germany last month after complaining to Communist authorities that his life and work had been marked by "the atmosphere of a jail." Wartburg Castle, located in the Red zone of Germany, is famous as the retreat where Martin Luther found refuge after the Diet of Worms.
- The Granville (North Carolina) Presbytery of the Presbyterian Church in the U. S. overwhelmingly rejected last month an anti-integrationist proposal which would have restricted use of a new summer camp to presbytery members only.
- Chaplain (Colonel) Charles I. Carpenter, first Chief of Air Force Chaplains, will retire from military service November 30. Top Air Force officials have paid tribute to Carpenter, a Methodist, by presenting him with testimonials from government, military, and church leaders.
- Trustees of Chicago's Northern Baptist Theological Seminary are negotiating the purchase of a 50-acre suburban site for a new campus.

## The Passion Play

Before chilly autumn breezes in the Bavarian Alps coaxed an end to the 1960 edition of their decennial Passion play, Oberammergau villagers were able to enact a total of 93 performances. This year's series, the 37th since the villagers conceived the idea of a Passion play back in 1634, was witnessed by 518,000 paying patrons and stirred many controversies.

For an appraisal of the play and the issues it raised, *CHRISTIANITY TODAY* called upon Contributing Editor Harold B. Kuhn, professor at Asbury Theological Seminary and a student of the German scene. Dr. Kuhn, who with his wife saw the 1950 play as well as the latest performance, is currently at the University of Mainz on sabbatical leave.

Those critical of the play usually base objections upon one of the following: That the play was not well done; that the village of Oberammergau commercialized the endeavor; that the effect was anti-Semitic.

As for the first objection, one must observe that the performance is basically a work of village folk art, done in pursuit of a vow made during a time of pestilence which marked the Thirty Years' War. The play must be judged upon criteria which are applicable to such art. Such a judgment is difficult for the sophisticated, who tend to make Broadway, or Sunset and Vine, the standard. Oberammergau has no Cecil B. DeMille, and no facilities for the production of the fabulous, even if its people should desire to present an art-spectacle. The play was artistically staged and beautifully performed, the staging and costumes being the hand-work of the villagers. But the nature of the Passion play itself is such that to revise it in the manner demanded by those who would make it "authentic" and cause it to conform to contemporary "ideas of reality" would be to remove it from the sphere in which it was designed to move.

Some are inclined to view the Daisenberger text of 1860 as the *bête noir*, as if there came some self-conscious change over the original play during the nineteenth century. This writer has examined a copy of the text as it was about 1670, and so far as he has been able to compare, he finds that the changes made by Father Daisenberger were made, not in the direction of an alteration to suit nineteenth-century ideas and prejudices, but with a view to making the text intelligible in modern High German.

With respect to (*Cont'd on page 36*)

## A 'Common' Bible

A team of Protestant, Roman Catholic and Jewish scholars are working together on a new translation of the Scriptures, which they hope will win acceptance as a "common Bible" for theological and ecumenical discussions and for public school reading.

The Rev. Walter M. Abbott, editor of the national Jesuit weekly *America* and a leading proponent of the "common Bible" idea, says the new translation will be published in 30 paperback volumes by Doubleday in its Anchor Book series.

"The first of the volumes," says Abbott, "is scheduled to appear in January, 1962, and it is expected that the last will appear in 1966."

Heading the translation team is Dr. William F. Albright, renowned Methodist scholar and professor emeritus of Semitics at Johns Hopkins University. His associates include the Rev. Mitchell J. Dahood, a Jesuit priest from the Pontifical Biblical Institute in Rome; Dr. Moshe Greenberg and Dr. E. A. Speiser, both of the University of Pennsylvania; and Professor Bo Reicke of the University of Basel, Switzerland.

## Purely Religious?

The city of Nashville's bid to place a tax assessment of some \$5,000,000 against Baptist properties was stopped short last month by the Tennessee Board of Equalization.

City attorneys may appeal the ruling, which removed from Nashville's tax rolls \$5,101,400 in assessments on denominational publishing and educational properties.

The assessments, most of which were placed on the tax rolls for the first time this year, would have yielded about \$150,000 in tax revenue annually.

The bulk of the assessment—\$4,796,200—was on properties owned by the Baptist Sunday School Board, publishing agency of the Southern Baptist Convention. A portion of the remainder was levied against the Sunday School Publishing Board of the National Baptist Convention in the U. S. A., Inc.

## Church Giving

A record \$2,407,464,641 in contributions was reported for 1959 by 49 Protestant and Eastern Orthodox denominations in the United States, according to statistics compiled by the National Council of Churches.

Average gain in contributions was reported to be 4.6 per cent above 1958

for 35 of the 49 bodies which gave comparable figures for both years.

The totals appear in an annual report issued by Dr. Thomas K. Thompson, director of the NCC's Department of Stewardship and Benevolence.

Per capita giving for the 35 groups amounted to \$69.13, of which \$2.26 was earmarked for foreign missions, the latter figure representing a four-cent increase over the previous year.

Six Canadian church bodies disclosed contributions totalling \$105,304,001. Among four of these reporting comparable figures for both years, total gifts averaged \$54.20 per member in 1959, an increase of \$1.27 over 1958. Their foreign missions contributions rose 7.6 per cent to \$1.69 per member.

## Agitation in Laos

Communist agitation in Laos prompted evacuation last month of a Protestant mission station at Xieng Khouang.

In Vientiane, shell fire damaged a large Roman Catholic cathedral. Sam Neua, where eight Catholic missionaries were stationed, was reported overrun by Communist troops.

The evacuated Protestant station was operated by the Christian and Missionary Alliance, which reported that all other missions activity in Laos were proceeding normally. The Alliance has 12 missionaries in Laos, and two more were due to arrive this month.

Swiss Brethren and the China Inland Mission also are represented in Laos, each with some 20 missionaries.

## WCC as Mediator

Still unresolved are the strained relations between Dutch Reformed and Anglican churches in South Africa which resulted from basic differences on the apartheid issue and on the policies of Prime Minister Hendrik F. Verwoerd.

The dispute dates back to attacks by Dr. Joost de Blank, Anglican bishop of Cape Town, against the Dutch Reformed church in South Africa for its support of apartheid. There has been talk in the meantime of expelling the Dutch Reformed from the World Council of Churches.

The WCC intervened by sending a representative to arrange a round table of its South African member churches, including the Anglicans and Dutch Reformed. Negotiations progressed until the government issued an expulsion order against Anglican Bishop Richard Ambrose Reeves of Johannesburg. No official reason was given, but deportation evidently followed statements by Reeves which were interpreted as "meddling in politics." Reeves opposes apartheid.

De Blank then balked at continuing negotiations, asserting that Reeves was a central figure in the discussions. The WCC representative was scheduled to make a new attempt at renewing talks, and de Blank's attitude seemed to be softening last month.

The round table was originally scheduled to take place in December in Johannesburg. It may still transpire as initially planned.

B. J. M.

## CHRIST DEPICTED IN MODERN DRESS

A Sunday school booklet which includes illustrations of Christ wearing Bermuda shorts is being distributed to local congregations of the United Church of Christ.

The booklet, designed for three-year-olds as part of a new religious education curriculum, won endorsement last month from the General Council of the Evangelical and Reformed Church, which is merging with the Congregational Christian General Council to form the United Church of Christ.

Stories in the booklet are retold in nursery rhymes, and biblical figures are depicted in clothing and appearance familiar to children.

Some of the illustrations show Christ and his disciples dressed in knee-length Bermuda shorts and tunic-like shirts. Others portray them in

slacks and sports coats, with slight beards and short hair.

"I can more easily imagine [Jesus] wielding his carpenter tools dressed like this than in the long robe with long sleeves in which he is usually pictured," said Dr. James E. Wagner, United Church co-president.

Dr. Robert Koenig, director of the curriculum, cited archeological authority to support his assertion that working men of Jesus' time customarily dressed in garb approximating short trousers and shirt. The long robe in which Jesus is traditionally pictured, he said, was used as a combination overcoat-blanket by travellers.

In approving the booklet, the General Council called on "pastors, church school teachers and parents to participate in a fair, thoughtful trial use of this new curriculum."



## DISCIPLES FACE REVOLUTIONARY CHANGES

More than 10,000 Disciples of Christ trekked to Louisville, Kentucky, for the 1960 assembly of the International Convention of Christian Churches, October 21-26. It was the largest assembly in many years and one of the most significant in Disciples' history. Actions taken may have wide repercussions in the life of the nation's largest religious body with distinctively American origins.

The convention theme, "His Mission—Our Decision," was relevant to its "Decade of Decision" program, adopted by the 1959 convention. At the opening session in Kentucky's mammoth Exposition Center, Convention President Loren E. Lair stated that the program's purpose was to implement the mission of Christ in the world. Among specific advances which Lair proposed in the ten-year period were the establishment of 1,500 new churches and the raising of \$400,000,000 for the work of the brotherhood at home and overseas.

The varied program of the convention also included major addresses by A. Dale Fiers, president of the United Christian Missionary Society; Albert Edward Day, noted Methodist divine; Marion Royce of Ontario's Department of Labor; James H. Robinson, director of the Morningside Community Center in New York City; and Henry G. Harmon, president of Drake University. Missionaries and nationals from Disciple mission fields in Africa, Asia, Japan, Southeast Asia and North America were among the speakers.

The 40th anniversary of the United Christian Missionary Society was observed in several addresses, a pageant, and a luncheon at which 5,000 were served. The society, one of the largest mission corporations in American Protestantism, began in a merger of several boards in Cincinnati in 1919 in the midst of one of the most devastating doctrinal controversies in the history of the Disciples. It has weathered many storms and stands today with a net worth of over \$10,000,000, 227 foreign missionaries, a membership of 245,000 in its women's organizations, and a vast service organization employing hundreds of staff and field workers.

Spiritual highlight of the assembly was the traditional convention observance of the Lord's Supper on Sunday afternoon when an estimated 13,400 partook of the sacred emblems of Christ's death and suffering. An effective biblical liturgy centered the thought of the convention on Christ as in no other session.

Christian aesthetics were given unusual prominence at Louisville. Impres-

sive dramas, such as "This Burning Hour" by Kermit Hunter of Hollins College and "The Circle Beyond Fear" by Darius Leander Swann of Christian Theological Seminary, were well received. A panoramic view of the "Decade of Decision" in Scripture, music, message and commitment and a music festival presented by mass choirs of four major Disciple colleges filled most of the closing day. The proceedings represented a strange contrast with the deeply evangelistic stance of Disciples' national gatherings for more than 100 years.

Business sessions were largely concerned with resolutions, which: urged effective means of cleansing mass communications without invoking a deadening censorship; commended the code of decency in motion picture production; condemned "apostles of discord" and the controversial Air Force manual; pledged renewed loyalty to the National and World Councils of Churches; and endorsed proposed integration of the International Missionary Council and the World Council of Churches.

Overshadowing all other resolutions were those dealing with interracial issues. Highly controversial and causing deep rifts in certain sectors of brotherhood life, these pronouncements put teeth into the church's traditional stand on racial discrimination. They call for integrated church life at all levels. The National (Negro) Christian Missionary Convention has been temporarily incorporated into the UCMS orbit and will later be completely integrated with the International Convention. The National City Christian Church, on the edge of a large Negro area in Washington, will eventually face serious problems as a result of one action. Early in the convention, Kring Allen, integrationist agitator, precipitated an embarrassing situation for conferees. Because Congolese delegates had been refused service in certain Louisville hotels and restaurants, Allen proposed a special resolution which charged that some leaders of the church had, in the interests of "expediency," "compromised" the convention in agreements with Louisville hostilities. Convention authorities were called upon to strictly observe a resolution passed seven years ago providing that the convention meet only in cities which would accommodate delegates without racial discrimination.

Most revolutionary action taken by the convention was in the adoption of a report "concerning brotherhood restructuring." It commits the convention to a

"decade" program which may change the whole polity and program of its constituency. The report proposes that an intensive study be undertaken in the nature and mission of the church. It calls for an overall master plan for "responsible action" affecting local churches, city unions, district and state conventions, boards and agencies, colleges and seminaries, benovolent homes, the International Convention and relationships with ecumenical bodies. It proposes that the newly organized denomination be put in a legal position to negotiate with other religious bodies looking toward eventual union. Traditional congregational autonomy and self-government could be sacrificed for "independence and responsibility" within a centralized ecclesiastical framework.

The method of implementation involves so-called "listening conferences" in all sections of the nation, speakers in conventions and institutes, lectures in colleges and seminaries, articles in the religious press, books and brochures, consultations and various propaganda gadgets. A Commission on Restructure composed of from 120 to 130 representative leaders and meeting annually will make final decisions subject to convention approval. From this body a Central Committee of from 15 to 18 members will be selected which together with a paid staff will do most of the planning and handle detailed action.

Report No. 31 involving "Cooperative Policy and Practice" provides a committee for dealing with current developments in this revolutionary program. It is to provide "cooperative strategy" and new "brotherhood solidarity." It proposes to "strengthen cooperative life" regardless of "independent claims." The committee will give guidance and counsel to local congregations facing internal problems arising out of expected opposition to the new program. Close cooperation is to be maintained with the Year Book Committee (which lists approved ministers and churches), the Home and State Missions Planning Council, the State Societies and related agencies.

Some observers predict that these decisions at Louisville will have wide repercussions in this intensely congregational body and could well result in the loss of hundreds of churches and ministers from presently tenuous relationships with the convention.

Dr. Perry E. Gresham, president of Bethany (West Virginia) College, was elected convention president for the ensuing year. Bethany was the first Disciples' college. J.D.M.



## Rival Assemblies

A last-ditch reconciliation attempt by the Reunited Assembly of the Presbyterian Church in Korea failed to prevent a final schism as rival assemblies met in Seoul this fall.

The 45th General Assembly, meeting in Seoul's Yung Nak Presbyterian Church, made a last attempt to woo back die-hard dissidents who had rejected a partial reunion effected last February. Postponing its first order of business, the assembly dispatched a reconciliation team to the opening session of the assembly organized by the dissidents and pleaded for reunion before election of opposing slates of officers would make division irrevocable.

The splinter (Seung Dong) Assembly, however, meeting behind locked gates, refused even to admit the peacemakers to a committee hearing.

The Seung Dong assembly, in turbulent session, postponed for a year consideration of the explosive issue of membership in the International Council of Christian Churches. It turned instead to open negotiations for union with the Koryu Presbyterian Church, a smaller Presbyterian body in Korea related to the Orthodox and Bible Presbyterian Churches of America.

## Publishing Plan

Delegates to the 77th annual conference of the Bible Fellowship Church, formerly known as Mennonite Brethren in Christ, approved plans for a denominational paper to serve its 4,000 members. The conference, held last month in Bethlehem, Pennsylvania, appointed the Rev. David Thomann editor.

## Rampant Immorality

Australia's top-ranking Anglican leader says the spread of immorality is "a cancer eating at the nation's heart." He blames the condition largely on the distribution of indecent literature and urges concerted efforts to arouse public and governmental concern.

In his presidential address to the 32nd Synod of the Sydney Diocese last month, Dr. Hugh R. Gough, Archbishop of Sydney and Primate of Australia, declared that immorality is rampant not only among married and unmarried grown-ups but among young people and even children.

Charging also that many young people in the country are amoral, he said "immorality is bad enough, but to be amoral is infinitely worse."

Gough said that probably no new laws

of censorship are necessary, but only a "full and literal implementation of the existing laws," and a "refusal to give way to the pressure of a few loud voices which are clamoring for a relaxation of those laws."

## Mormon Headquarters

Plans for a 38-story denominational office building to be built in Salt Lake City by the Church of Jesus Christ of Latter-day Saints (Mormon) were announced by President David O. McKay at the church's 130th semi-annual conference last month.

The project, described by church architects as the "greatest in the Intermountain Region," also includes construction of a 17-story addition to the Hotel Utah, also owned by the church.

A four-level underground "self-parking" area will accommodate 2,000 automobiles, and a new church gymnasium will be provided. Working plans for the project are now under way, it was reported.

The office building—to be one of the tallest of such structures between Chicago and the West Coast—will house administrative offices of the church, the missionary department, and branch departments of the 1,600,000-member denomination.

Thorpe B. Isaacson, first counselor in the church's presiding bishopric, told the conference that the church plans to double its 8,000-member missionary force now serving in the United States, Europe, Latin America, and the Pacific.

## 'Gas-house Gang'

A space problem in your Sunday School?

If there is a service station nearby, you might want to follow the example of the young married couples' class of Atlanta's Peachtree Baptist Church (Sunday School enrollment: 1,157).

Every Sunday morning the class gathers at a gas station across the street from the church, with the women meeting in the office and the men in the auto wash rack.

The station was offered by its owner, Jack Mauldin, a member of the church, when he learned that the class had to give up its facilities to another adult Sunday school group.

Appropriately enough, the men's group meeting in the service station calls itself the "Gas-house Gang."

## Exit Federation

The University of Chicago's Federation of Theological Schools was officially dissolved as of September 30. Following dissolution, the schools which had been linked announced establishment of separate agreements, as follows:

—Disciples Divinity House will enroll all its students in The Divinity School of The University of Chicago and they will receive University of Chicago degrees.

—Under an arrangement between Meadville Theological School and The University of Chicago, university courses will comprise at least 50 per cent of the academic requirements for a degree from Meadville Theological School.

—Under a contract between The Chicago Theological Seminary and The University of Chicago, students of The Chicago Theological Seminary will take at least one-fourth of their course work from The Divinity School of The University of Chicago, but The Chicago Theological Seminary will have its own faculty and degree program.

—The Divinity School of The University of Chicago with its 29-member faculty will conduct The University of Chicago's graduate theological degree programs.

## Debt-free Dedication

The Methodist Theological School in Ohio, the 12th U. S. seminary supported by The Methodist Church, officially opened its doors at dedication services last month.

The five buildings on the 69-acre campus in Delaware, Ohio, cost \$2,700,000, all of which has already been paid, thanks to a successful campaign headed by Dr. John W. Dickhaut, former Methodist district superintendent who was inaugurated as the school's president a few hours before its dedication.

Classes at the new seminary began in September with an enrollment of 72 students from 13 states.

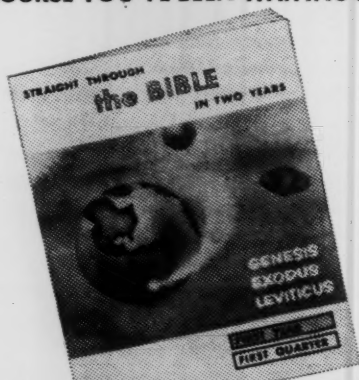
## Alaskan Education

In the shadow of famed Mt. McKinley on the outskirts of Anchorage lies the campus of Alaska Methodist University which opened this fall with an enrollment of 150 students. About \$3,500,000 has already been expended since planning got under way 10 years ago.

Two large buildings have already been erected on the 505-acre hilltop campus. More are to come.

The faculty includes 14 full-time and 11 part-time members. Dr. Fred P. McGinnis is president.

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## HAITI: CAUGHT IN CROSS CURRENTS

A few days ago the Honorable Robert Newbigin arrived in Port-au-Prince as the new U. S. ambassador to Haiti. A Protestant, he succeeds Gerald Drew, a Roman Catholic. The 55-year-old Newbigin, formerly U. S. ambassador to Honduras, is known to face a tough assignment. Haiti, the Caribbean republic that shares the island of Hispaniola with the Dominican Republic, is caught in the cross-streams of political floods in Latin America.

The religious scene in Haiti is characterized by a large evangelical advance in recent years, the expiration of a 100-year-old concordat with the Vatican, the coming respectability of voodoo, an influx of Communist literature in recent months, and a severe economic crisis.

Catholicism was introduced on Hispaniola to the Arawakan Indians following discovery by Columbus in 1492. In 1555 African slave-trade began at the instigation of a Catholic priest concerned about the high death rate among Indian slaves. Catholic teaching was forced upon the Negro slaves, who formed an amalgamation of Catholicism and a form of African paganism now known as voodooism. Today the official language of Haiti is French and the national language Creole.

Haiti won national independence from France and liberty from slavery in 1804. Not long after the republic was established the president, Petion, sent to Great Britain a request for Protestant missionaries. Two Methodists responded in 1816, worked for two years and made some converts, but were forced to leave when an unfriendly president was installed in 1818. The work was continued by the Haitian believers.

The first resident missionaries established in Haiti were British Methodists,

in 1836. Some converts were won, but development was very slow. James T. Holly, a Negro Protestant Episcopal clergyman, came to Haiti in 1861. This field today is one of the Episcopal Church's largest missionary dioceses with congregations in both rural and urban centers for some 13,000 communicants and a strong national clergy.

Baptist missions were introduced about 1895 by Eli Marc, a Frenchman who had studied in a Baptist seminary in the United States. He never left Haiti and worked nearly 50 years in the northeast sector. Upon his death his work went to the American Baptist Home Mission Society. One of his sons, Reuben Marc, is the pastor of the largest Baptist church in Haiti, which is located in Port-au-Prince and which claims some 2,500 members.

Pentecostals came to Haiti about 1930 and now have a large work numbering more than 20,000 believers.

The West Indies Mission, which entered in 1936, has developed an indigenous church on the southern peninsula with a Christian community of 63,000. Associated with the West Indies Mission are some 200 organized churches with 250 mission churches and some 150 national pastors and preachers. The West Indies Mission at Cayes has a Bible institute, printing plant, dispensary, and radio station.

The Church of God (Tennessee) sent their first missionaries in 1937.

In 1940 the Unevangelized Fields Mission established a work in the northwest. Today there are some 200 UFM congregations and Sunday Schools. They are engaged in training a national ministry at their Bible institute in Port-au-Prince. Orphanages, a hospital, high school, book store and Gospel press gives UFM a well-rounded missionary program.

The East and West Indies Bible Mission, which began in 1940, has been succeeded by the Oriental Missionary Society. One branch of its ministry is a radio station at Cape Haitian, which broadcasts not only in the languages of Haiti, but by short wave has an international ministry.

Today the predominant religion in Haiti is Roman Catholicism, with a clergy largely French and Canadian. The Roman church is faced not only with the dynamic and indigenous evangelical witness, but also with a growing feeling against a foreign clergy. Last year two French priests were expelled from the country by the government, accused of

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plotting against the government; the archbishop was placed under house arrest by the president of the republic.

After 100 years the concordat between Haiti and the Vatican expired last spring and the government of President François Duvalier has made no effort to renew it. Officially, the whole issue has been treated with silence. Meanwhile, Protestant groups petitioned for a denunciation. Some Catholics also are opposed to a renewal, asserting that by the concordat forces of colonialism have subsisted and Haiti continues under the domination of a colonial clergy. Some are known to resent that the government was required to support a seminary in France from which they have received such small dividends.

The Catholic church is deeply concerned by the advance of evangelicals in education. Methodists, American Baptists, Protestant Episcopalians, and the Unevangelized Fields Mission have established high schools. Almost all missions have established Bible and theological schools for training national pastors and evangelists. The West Indies Mission is establishing Christian day schools in the southern peninsula together with a scholarship and normal school program for the preparation of accredited teachers. Evangelical radio stations of the West Indies Mission at Cayes and the Oriental Missionary Society at Cape Haitian are making a profound impression on the total population of Haiti. They are not only an effective means of evangelism but are creating a good climate for evangelism in every segment of Haitian society. The West Indies Mission plans to expand its radio ministry to cover the entire country with a network of four 1,000-watt stations. Their first station at

Cayes has been on the air for two years. This month they are establishing a booster station at Jérémie and hope to have another booster on the air in Port-au-Prince, the capital, by 1961. The Unevangelized Fields Mission has daily broadcasts on a commercial station at Port-au-Prince. After the West Indies Mission established their radio station, Catholics announced their intention to build a station but no particulars have been disclosed. A television station has been established and has offered evangelicals free time but no evangelical group is known to have taken advantage of the opportunity.

Haiti's basic economic problem is unemployment. Well-educated young people cannot find jobs. As a result, they are social misfits. Spiritually, they seek a center around which to integrate their lives. Communism seeks to fill the vacuum with a great influx of literature in recent months. Some young people have turned to the nihilism of existential philosophy. It is also among these that the Jehovah's Witnesses and other cults are making their greatest inroads. Jehovah's Witnesses have more than 40 foreign missionaries in Haiti, many of whom are American negroes.

President Duvalier has seemingly gone all out to combat the multiple problems of poverty, unemployment, poor communications and illiteracy. He has been handicapped by an empty treasury. In a major speech this past summer he intimated that the ideology of Haiti was that of the West, but if the West did not give the proper kind of aid Haiti would have to look elsewhere. Haiti is not unaffected by the political influences of their closest neighbors, Cuba and the Dominican Republic. While anti-American feeling is definitely growing, the attitude of the people as a whole is wait-and-see. While missions in Haiti avoid involving themselves directly in politics, the political climate particularly as it touches on its attitudes the United States, the home of most of the missionaries, has a real bearing on evangelical missions.

### Back in the Garden

Evangelist Billy Graham paid a return visit to Madison Square Garden last month. Despite the specialized nature of the week-end effort in seeking to reach only the Spanish-speaking population, Graham's crowds matched those of his four-month campaign in the Garden in 1957. An aggregate of 43,500 attended the three services, with some 1,000 of these stepping forward to profess faith in Christ.

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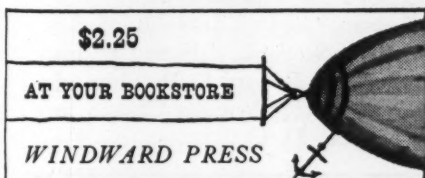
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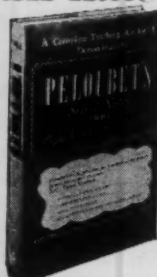
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## THE PASSION PLAY

(Cont'd from p. 30) alleged commercialism of the Passion play, it needs to be borne in mind that some misunderstandings and inequities are inevitable when a village of a few thousand inhabitants attempts to present a play for more than a half million persons. The "block booking" of room, meals, and play tickets doubtless seemed harsh to some who had local connections in Bavaria. But when one seeks to be sympathetic with the problems of the village, and when he remembers the lack of control in 1950, he may conclude that the matter of tickets and accommodations was handled admirably, measured against the problems. As for the motives of the inhabitants of Oberammergau, no outsider would presume to speak the last word. However, when one realizes that the total economy of the community was disrupted for nine months, and when one views the vast quantity of physical and expendable properties involved, he will be slow to charge the Oberammergauers with being mercenary.

Regarding the alleged anti-Semitism of the play, it needs to be said that the text is taken, for the most part, directly from the four Gospels. Granted that selection and emphasis may be tendentious, it can be shown from the play as a whole that no one narrative has been utilized to the exclusion of the others. It must be faced, at the same time, that no presentation of the Passion of our Lord can be faithful to the Scripture and at the same time serve the contemporary purpose of improving relations between Christians and Jews, so long as there is any realistic

facing of the fact that our Lord was crucified at the insistence of the Jewish authorities of his times. If this be anti-Semitism, then no authentic Passion play can be free of the charge.

In summary, it may fairly be said that the Oberammergau Passion play has accomplished a large task. It was able to hold the attention of people of diverse faiths—and perhaps some of no faith at all—for a performance lasting some seven hours, in a theatre definitely not constructed for comfort.

There was no resort to the usual dramatic vehicles by which crowds are held spellbound. Not one of the twenty tableaux presenting Old Testament and Apocryphal support of the scenes contained a torrid love scene; there was no alcoholism and no scene of seduction; Mary Magdalene did not even take another try at "happiness." If the impression made upon the writer and his wife be at all typical, audience after audience left the Passion play theatre gripped by the conviction that they had seen a faithful presentation of the mighty event in which the Prince of Glory died for the sins of the world. This conviction cannot fail to persist as an abiding result, of genuine value to the Christian cause.

It seemed to this writer that the part of *Christus* was played with great fidelity. This is especially noteworthy in view of the demands of the role upon the performer. Not all supporting roles were played with equal effectiveness. The next strongest character-portrayals were, in order, Judas, Caiaphas and Pilate. A 48-voice chorus enhanced and enriched an impressive dramatic performance.

## PEOPLE: WORDS AND EVENTS

**Deaths:** Rabbi Jacob Moshe Tole-dano, 80, Israeli Minister of Religious Affairs; in Jerusalem . . . Dr. Robert Marsden, 55, executive secretary of Westminster Theological Seminary; in Middletown, Pennsylvania . . . Dr. William M. Fouts, 73, retired professor and registrar at Northern Baptist Theological Seminary.

**Appointments:** As professor of Pastoral Theology at Princeton Theological Seminary, Dr. Seward Hiltner . . . as executive editor of *Christian Herald*, Dr. Kenneth L. Wilson . . . as editor of *The Methodist Hymnal*, the Rev. Carlton R. Young.

**Quote:** "I welcome this opportunity to acknowledge my nation's

indebtedness to the spiritual and intellectual resources of Scotland. A symbol of this indebtedness, the Rev. John Witherspoon, stands in bronze outside the door of our church in Washington. Born in Edinburgh and nurtured in the land of his fathers, Witherspoon became a heroic leader of Americans in their struggle for independence. As such he represents a great host of Scots who helped to build my country and whose descendants give living strength to the bonds which unite our peoples."—President Eisenhower, in a message to the 400th anniversary General Assembly of the Church of Scotland, delivered by his minister, Dr. Edward L. R. Elson of the National Presbyterian Church in Washington, D. C.

## EUTYCHUS AND HIS KIN

(Cont'd from p. 22) fabric and theory accepted by the majority today is actually false and who say so."

PAUL A. ZIMMERMAN  
Concordia Teachers College  
Seward, Nebr.

Perhaps Leith knows more about the matter than Dr. Louis Agassiz, who called evolution "a scientific mistake, untrue in its facts, unscientific in its methods, mischievous in its tendencies." Or it may be that he is wiser than Dr. Robert A. Millikan, who said, "The pathetic thing is that we have scientists who are trying to prove evolution, which no scientists can ever prove."

E. P. SCHULZE  
The Lutheran Church of Our Redeemer  
Peekskill, N. Y.

## DOOYEWEERD DEFENDED

I am disturbed by the inadequate and frivolous review of *In the Twilight of Western Thought* by Herman Dooyeweerd. It would be unreasonable for me to protest, since I have not seen this volume, but from the review this book appears to be an abbreviation of the author's *A New Critique of Theoretical Thought* (almost 2000 pages, plus an extensive index) with which work I am endeavoring to acquaint myself. This is not an easy task, as Paul Tillich is a model of clarity compared to Dooyeweerd.

To quote briefly from Dooyeweerd is most unfair, as it only displays his very personal technical language and turgidity of expression, without giving any indication of the close reasoning which is the vital element in his writing. Contrary to the reviewer's final quip, Dooyeweerd knows of no other revelation than that accepted by all Christians, creation, the written Scriptures, and the Word made flesh. Is it heretical to believe that any and all parts of the revelation are made available and administered to the believer by the Holy Spirit as the administrator of the Church? The reviewer seems to think so. . . .

May I point out one other bit of criticism where it seems to me the reviewer was not too careful. He objects to the author saying "God's creative deeds surpass the temporal order. . . ." I cite 1 Cor. 2:7: ". . . which God ordained before the world unto our glory." Certainly ordaining is creative and it antedates and surpasses the temporal order.

Why is it that so many fundamentalists (or conservatives) are so quick to knock down and jump on any writer

who doesn't express himself in the accepted set of clichés? It looks to me as if that is a good three-quarters of objections to Barth, Tillich, and Niebuhr.

Dooyeweerd is attempting to construct a philosophy based on Christ as revealed in the Scriptures. As part of this work he feels it is necessary to destroy the foundational errors of the worldly philosophers, using their own language and techniques to point out their shortcomings. . . . We all actually hold some sort of philosophy, usually irrational and incomplete, and very little Christian. Dooyeweerd is trying to remedy this

unnecessary weakness. Let us do him and ourselves the justice of giving a fair hearing to his study.

Sacramento, Calif. DON MARTY

Dooyeweerd is being given an awful brush-off. It's grossly unfair. He's probably the greatest Christian thinker alive. I can't find words to deplore the cheap sarcasm with which Clark dismisses him. About four years ago Dr. Buswell had a similar obscure, bad-tempered review of Dooyeweerd in the *Christian Record* and I think that's the poorest thing Dr. Buswell ever wrote. . . . Seldom has godly



(Isaiah 66:18)

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reverence been combined with philosophical acumen as in the case of Dooyeweerd. . . . In your circle there should by all means be a sphere of fruitful dialogue about Dooyeweerd, but now there just "ain't."

Santa Barbara, Calif. **SAMUEL WOLFE**

## THE THIRD FORCE

I have been greatly intrigued by Thomas F. Zimmerman's article on the "Third Force" (Aug. 1 issue). Certainly the marks of this force sound like a description of New Testament Christianity.

He leaves me with one or two great questions in my mind. For example, after giving Dr. Sweet's definition of a church as "an organized body which accepts '(1) creed or confession of faith, (2) infant baptism and automatic membership, and (3) an elaborate church polity,'" he goes on to state that "many Baptist groups have moved or are moving into the church category." Being currently a Baptist, I have yet to meet or hear of one who accepts point (2) above, let alone a group of them.

**ELLSWORTH C. BEATTY**

Kansas City, Mo.

Do not these groups have much in common with the early Methodists, Quakers, Huguenots and Moravians?

Takoma Park, Md. **LIDA CHAPPELL**

Thank you and your fine publication for your courtesy toward our beloved Pentecostal faith. Your inclusion of Mr. Zimmerman's article . . . substantiated a definite place in the Christian publication for Pentecostalism—a faith always admirable but scorned because of peculiar truths. Talk about "space frontiers"—you, in effect, have accomplished an equal feat!

Ottumwa, Iowa

**G. J. SIMMONS**

[The] argument that the "third force" must be right and modernism wrong because of its great evangelistic fervor could be used with equal logic to prove that communism is right and Christianity and democracy wrong. . . . Mr. Zimmerman overlooks the possibility that the New Testament position may be the one that is inadequate and one-sided.

**THEODORE B. DUFUR**

Los Angeles, Calif.

The issue of August 1, containing the "census figures" on the peoples and religions of the world, was a "high point" in the history of a rather dull and one-sided magazine.

Phoenix, Ariz.

**PAUL E. WALTHOUR**



# Books in Review

## CHALLENGE TO THE WELLHAUSEN THEORY

*The Religion of Israel: from Its Beginnings to the Babylonian Exile*, by Yehezkel Kaufmann, trans. by Moshe Greenberg (University of Chicago, 1959, 486 pp., \$7.50), reviewed by Oswald T. Allis, formerly member of Old Testament Department, Princeton Theological Seminary.

This is a provocative and also provocative book by a distinguished Jewish scholar, who was until recently Professor of Bible in the Hebrew University in Jerusalem. It is an abridgment of a seven-volume work written in Hebrew and published in Tel-Aviv over a period of years (1937-1946). The book makes interesting and stimulating reading. It is the work of a decidedly independent thinker and the reader will pay tribute to the wide learning of the author.

Like his compatriot Benno Jacobs, Kaufmann writes as a critic of the still widely held Wellhausen hypothesis. But while Jacobs and more recently Wouk emphatically reject, as did Dornseiff, the documentary analysis of the Pentateuch, Kaufman regards it as one of the achievements of criticism which may be regarded as firmly established. He holds also that the "Torah book" (Pentateuch and Former Prophets) "was not in pre-exilic times canonical and binding on the nation," that Deuteronomy "was promulgated in the reign of Josiah," and that "the Torah as a whole was promulgated and fixed in the time of Ezra-Nehemiah." On the other hand he holds that the order of the Pentateuchal documents is JE,P,D and not JE,D,P. He insists that P knows nothing of D and must therefore be earlier. He also claims that the Law precedes the Prophets, or to be more exact that they represent two more or less parallel developments, which grew up independently. He is strongly opposed to the Scandinavian (Uppsala) school and says of it: "The religio-historical views of this school are even more paganistic than those of the classical criticism." The same, he tells us, "may be said of the British school of Hooke and his adherents." Thus it appears that this book is a challenge to the critics by a fellow critic who is fully worthy of their steel. It is safe to predict that the challenge will not be unanswered.

The conservative reader, on the other hand, will find the book decidedly provoking for the reason that Kaufmann's attitude toward the authority of Scripture does not differ materially from that of

the scholars whose views he criticizes and rejects. Two examples must suffice. Kaufmann does justice to the evidence from archaeology as to the antiquity of writing. He tells us that the great writing prophets wrote down their utterances themselves. This is good news in view of the emphasis placed by so many critics today on oral tradition and many revisions and editings of the prophetic books. But why does Kaufmann think we have the "autographs" of the prophets? His reason is that the prophets made mistakes, that some of their predictions were unfulfilled or falsified by history; and in the fact that these predictions appear in the text he finds the proof that the followers of the prophets revered them so highly that they did not venture to edit or delete. Hence the prophetic books may be regarded as authentic. A bad argument in support of a good position! Kaufmann insists that the prophets "misunderstood" the idolatry of the pagan peoples, and by failing to recognize its mythology they treated it as fetishism. We prefer to believe that these prophets who knew the "abominations" of the heathen at first hand and were engaged in constant conflict with them, were better acquainted with the inwardness of these cults than are the modern students of comparative religion who study them at a distance.

OSWALD T. ALLIS

## BIBLICAL INSIGHTS

*The Bible Today*, by C. H. Dodd (Cambridge, 1960, 168 pp., \$1.45), is reviewed by William Childs Robinson, Professor of Historical Theology, Columbia Theological Seminary.

As a study of the Bible by a scholar of Dodd's stature, this work has many excellent insights. There is continuity in the worshiping community, unity between the Old and the New Testaments in that one is promise and the other fulfillment, and the law is ably treated. The early Christian movement is seen as a generation of expansion followed by one

of conflict and then of consolidation.

Yet one must demur from the Old Testament higher critical positions which are assumed. For example, we are told that the five centuries following the sixth (B.C.) were a period of great literary activity during which the bulk of the books of the Old Testament took shape . . . and yet "of the events of the period the literature has little to say" (p. 58). Can Dr. Dodd offer a parallel for this strange phenomenon anywhere else?

On the contrary, he recognizes that the New Testament was about a century in being written, and that the great epistles were written in the most active part of Paul's career.

We heartily concur with the distinguished author that the Gospel of Christ and the Law of Christ are both fundamental in the gospels and the epistles, and both have meaning only as they are referred to the historical personality and work of Jesus Christ.

WILLIAM CHILDS ROBINSON

## EDWARDSIAN EVANGELISM

*Steps to Salvation: The Evangelistic Message of Jonathan Edwards*, by John H. Gerstner (Westminster, 1960, 192 pp., \$3.95), is reviewed by G. Aiken Taylor, Editor, *The Presbyterian Journal*.

The Professor of Church History and Government at Pittsburgh Theological Seminary presents a systematic analysis of how America's greatest philosophical theologian, Jonathan Edwards, viewed the conversion experience and the steps leading to it.

Gerstner calls Edwards' theology ("Sinners in the Hands of an Angry God") "scare theology." He justifies this interpretation in these words: "(For Edwards) hell is about all of spiritual reality that can affect an unconverted man."

The book is based on the New Englander's sermon manuscripts and probably should be classified as an interpretation rather than an exposition. Edwards himself never systematized the steps in conversion. Dr. Gerstner has taken advantage of this fact in order to present to his readers the noted Puritan theologian's thoughts in a manner more easily grasped.

Most suggestive for a day in which Predestination has been under heavy attack is the way Dr. Gerstner relates Edwards' high Calvinism to his evangelistic zeal. Actually this is the theme of the entire book.

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been evangelistic preachers," the author points out. As Edwards insisted, the fixity of the divine decrees in no way altered the responsibility of men.

The reasoning is relatively simple in its profundity. God, who is absolutely sovereign, is gracious in his sovereignty. The greatest sinner among men may be saved if God pleases. And men will be saved when they come to recognize, in an awareness of their awful need, that God alone can save them, if he pleases. When men seek the Lord, it is a sign that he pleases. Men are therefore encouraged to seek him. The call to decision is efficacious because it is the call of God to begin with: his Word, in the mouth of his servant.

Here is hard doctrine, but spirit-satisfying strong meat. G. AIKEN TAYLOR

### WOODEN JESUS

*The Last Temptation of Christ*, by Nikos Kazantzakis, translated from the Greek by P. A. Bien (Simon and Schuster, 1960, 506 pp., \$6), is reviewed by Sherwood E. Wirt, Editor of *Decision*.

In a closing "note on the author and his use of language," the translator of this novel tells that the late author, a Greek writer who missed the Nobel prize for literature by one vote, wished "to lift Christ out of the Church altogether." His purpose, it seems, was "to fashion a new saviour and thereby rescue himself from a moral and spiritual void." He "wished to make Jesus a figure for a new age, while still retaining everything in the Christ-legend" that seemed valuable.

The result is a Jesus who is curiously wooden; who is a target for the emotional catapults of men and angels alike; who takes issue with Paul of Tarsus over the latter's Christological orthodoxy; and who is essentially the struggling hero of a (modern) Greek tragedy. Like so many before him, Kazantzakis writes the story of his own stormy life and clothes it in the garment of the Nazarene.

SHERWOOD E. WIRT

### PLAYING YOGI

*Christian Yoga*, by J. M. Dechanet (Harper, 1960, 196 pp., \$3.75), is reviewed by Georges A. Barrois, Professor of the History and Theology of the Medieval Church, Princeton Theological Seminary.

We like to believe that the author has successfully disentangled his Yoga from the Hindu religious ideology with which Yoga is normally associated. Then nothing



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ing more would remain than a harmless, and perhaps beneficial, gymnastic. Everybody knows that bodily attitudes may influence mental, and eventually spiritual, activities; each religious group has its proven devotional gestures. But why should Yoga be *the* thing? We do not read that Jesus, who as a man was closer to his Father than any one of us can possibly be, ever practiced the "tree," or the "bent bow," or the "dolphin," nor did his disciples. The following declaration, a rather unusual one, is printed back of the title page: "It is not implied that those who have granted the *Nihil obstat* and *Imprimatur* agree with the contents, opinions or statements expressed." Obviously they have little use for Yoga; or do they anticipate unfavorable reactions from Rome? The author is the Prior of a Benedictine monastery in the Congo—of all places! Man, wake up! Africa is afire, while you are playing Yogi. Is this what you have been ordained for? **GEORGES A. BARROIS**

#### BAPTIST PREACHING

*Southern Baptist Preaching*, edited by H. C. Brown, Jr. (Broadman, 1959, 227 pp., \$4), is reviewed by Andrew W. Blackwood, Professor Emeritus, Princeton Theological Seminary.

This book shows contemporary Southern Baptist preaching at its ablest. Each of 22 ministers submits a brief life sketch, a statement on "How I Prepare My Sermons," and a favorite message.

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The compiler has done his work well. His book ranks among the best of its kind.

**ANDREW W. BLACKWOOD**

#### PASTOR'S GUIDE

*The Minister in Christian Education*, by Peter P. Person (Baker, 1960, 134 pp., \$2.95), is reviewed by James DeForest Murch.

Pastors who are, or ought to be, active in the Christian Education program of the local church will find this an invaluable practical volume. It tells how pastors can enlarge their usefulness in their teaching ministry; deals with their

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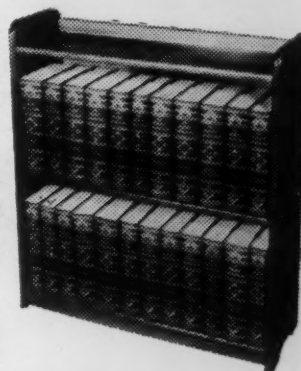
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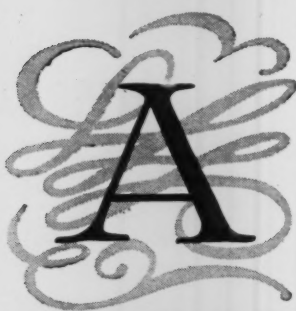
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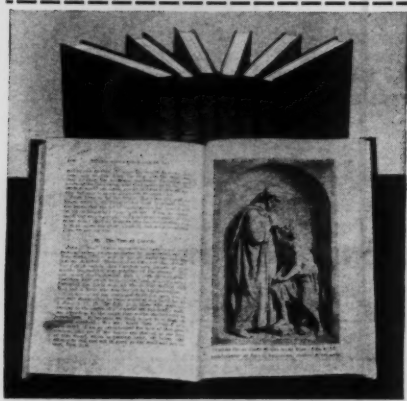
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### LUTHER GOLD

*Luther and Culture*, by George W. Forell, Harold J. Grimm, and Theo. Hoeltz-Nickel (Luther College Press, 1960, 211 pp., \$3), is reviewed by Victor E. Beck, Secretary of Literature and Book Editor, Augustana Book Concern.

Luther has become a veritable mine for prospectors. In this volume George W. Forell of Chicago Lutheran Theological Seminary, Harold J. Grimm of The Ohio State University, and Theo. Hoeltz-Nickel of Valparaiso University, scholars in their field, have quarried respectively in the ores, Luther and Politics, Luther and Education, Luther and Music. How accurately and adequately they have brought forth the "pure gold" perhaps only Luther himself, whose "mind was never static" (page 147), could say.

But here is an addition to the growing Luther material which those interested in Luther will want. A good index would have added to the usefulness of the book, but ample fly leaves at the end provided the reviewer with space to make one of his own.

VICTOR E. BECK

### SHAKY FOUNDATION

*The Word Incarnate*, by W. Norman Pittenger (Harper, 1959, 295 pp., \$7.50), is reviewed by Edward John Carnell, Professor of Ethics and Philosophy of Religion, Fuller Theological Seminary.

This is an erudite, yet highly readable, study of the person of Christ. The author defends a position which lies somewhere between traditional orthodoxy and the mediating schools of liberalism, though it is not easy to tell just where this position is. The author forthrightly rejects the liberal distinction between the "Jesus of history" and the "Christ of faith," yet he rests his Christology on a view of Scripture which is much closer to liberalism than it is to orthodoxy. He places more reliance on the faith of the responding community than on the original charismatic gifts enjoyed by the apostolic college. The redemptive events of

Christ's life, death, and resurrection are stressed. But the stories of the nativity, of the empty tomb, and of the ascension and Pentecost are dismissed as "legends." I regard this as a very shaky foundation on which to raise a rigorous, thoroughly biblical study of the person of Christ.

Nonetheless, this is a book to be reckoned with. It sets forth a painstaking introduction to contemporary viewpoints in Christology. The author is at home in most of the primary sources, ancient and modern, and he goes out of his way to provide the reader with such illuminating helps as learned footnotes, extensive bibliographies, and select quotations. His care and scholarship might well serve as a model for younger students in systematic theology. A book of this stature deserves a wide hearing, but its dreadfully high price may frustrate such a possibility.

EDWARD JOHN CARNELL

#### LIBERAL JOURNEY

*A Journey through the Old Testament*, by M. A. Beek, trans. by Arnold J. Pomerans (Harper, 1959, 244 pp., \$3.95), is reviewed by K. M. Yates, Jr., Associate Professor of Old Testament and Archaeology, Golden Gate Baptist Theological Seminary.

The author of this work is a Dutch scholar who teaches at the University of Amsterdam. Although he is not well known in English-speaking countries, his ability has been recognized for some time on the continent. The presence of this translation of one of his works serves as an introduction to one who will be heard more in the coming years.

There is, throughout the book, evidence of great enthusiasm coupled with thorough scholarship. The author has a style of writing which keeps "the journey" continually moving. His power of description and his vivid manner of presenting facts sustain the reader's interest in a remarkable way.

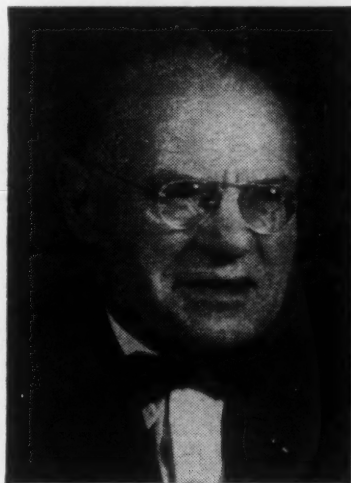
The book is not designed as a study of the entire Old Testament. Professor Beek has been very selective in choosing what he considers most important or most interesting connection with each period of Israel's history. The 73 brief chapters are the outgrowth of a series of radio broadcast talks, and are designed for laymen who have not a comprehensive knowledge of the contents of the Old Testament.

Although the book is not planned as a treatment of critical questions, the author's own position is evident. Having

been trained in the school of Albrecht Alt, his views on the historicity of the events connected with Moses and the Exodus are similar to those of Martin Noth. Although cognizant of certain archaeological discoveries, he ignores the numerous finds which give historical background to this important phase of Israel's beginnings. Beek says of Moses, "He became a myth and so the real truth about his life will never be known." This view is applied to the recorded events

from Joseph to the conquest in Canaan.

The author's more liberal position is also illustrated by his view of the value of the creation narrative in Genesis: for example, "Not that I wish to claim Genesis 1 is inherently greater than the myths of older peoples and religions." However, in keeping with the emphasis of the school of Alt, a great change in attitude toward Old Testament history occurs from the beginning of the United Kingdom. From this point onward, the



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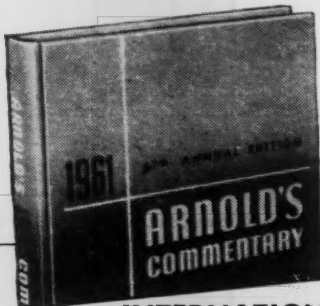
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K. M. YATES, JR.

### READY-MIXED SERMONS

*Religion That Is Eternal*, by G. Ray Jordan (Macmillan, 1960, 134 pp., \$3), is reviewed by C. Philip Hinerman, Pastor of Park Avenue Methodist Church, Minneapolis, Minnesota.

This book is for the preacher who is feverishly looking for a sermon to be used next Sunday morning. It is, in point of fact, a combination book of sermon outlines and excellent illustrations, nearly all of them bright and shiny, and some of them new. Author G. Ray Jordan is a former Southern Methodist pastor and is now homiletics professor at Chandler School of Theology, Emory University, Atlanta. Dr. Jordan wrote an earlier book for young ministers titled *You Can Preach!* With this latest book the professor seems determined to prove it, even to the point of giving us the message to use. No one any longer need say that he cannot preach. The ready-mix is right in the package.

These sermons are far from being great existentialistic preaching, but they do possess a do-it-yourself quality ideal for the desperate parson. A complete outline for the sermon was thoughtfully added at the end of each message to further simplify the preparation.

C. PHILIP HINERMAN

### LIGHT ON BEATITUDES

*The Cross on the Mountain*, by Sherwood Eliot Wirt (Crowell, 1959, 129 pp., \$2.75), is reviewed by John K. Mickelsen, Pastor of Canoga Presbyterian Church, Seneca Falls, New York.

"The Beatitudes in the Light of the Cross," the subtitle given on the paper jacket, describes the subject and approach of the book. Dr. Wirt lets the Cross, the death and resurrection of our Lord, shed its penetrating light on the Beatitudes. In his exposition, the eight pierce-



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ing declarations of our Redeemer bring us to his Cross. We learn to rest upon him, accept our crucifixion with him, and live obediently in the power of his resurrection.

The sixth meditation on "the pure in heart" is entitled "The Washing of the Cup." Here is a sample of the spiritual food which the chapter offers. "In eleven short words Jesus now faces us with man's highest hope and his deepest frustration. . . . We need major cardiac surgery of the kind that the Lord prescribed for Israel: 'A new heart also will I give you, and a new spirit will I put within you'" (pp. 78-81). "The only conscious thing we can say about the pure in heart is that they are fundamentally honest about their own impurity. . . . They have carried motivation research to the point where they know that since the 'heart is deceitful above all things' (Jer. 17:9), the good life must be a gift of Grace, and their good works are but the works of the Lord" (pp. 81-84). "The instant that the Christian life ceases to be a pilgrimage of sacred events and becomes a consuming fire, the celestial vision is ours, though there is nothing left of us but ashes" (pp. 91-94).

JOHN K. MICKELSEN

## ROMAN ROMANCE

*The Bride of Pilate* by Esther Kellner (Appleton, 1959, 305 pp., \$3.95), is reviewed by Marie Malmin Meyer, Professor of English, St. Olaf College.

The historical novel ranks second only to the detective story as escape literature. And therefore the reading public will welcome Esther Kellner's most recent novel, *The Bride of Pilate*. In choosing her subject, Miss Kellner has recognized that the author of a historical novel gains greatest artistic freedom by dealing with a little known character out of history or by inventing persons whose experiences will typify a historical situation. She chose the wife of Pilate as her main character, for about her we know nothing except that she warned Pilate against condemning Jesus. Thus with a complete freedom, she has produced a story purely imaginative up to the last 50 pages, where then the characters are linked to the story of Jesus, "the Native," as he is called in the novel.

Unfortunately, the linking is highly artificial and contrived. That Pilate's wife was an unacknowledged granddaughter of Emperor Augustus of Rome one might willingly accept, and even that the Roman centurion whose child Jesus

healed miraculously was a close friend of hers, in fact the son of her foster parents in Rome, one might admit; but that the thief whom Jesus saved on the cross was a part of her earlier life—first as the pirate through whose activities she was at the age of 13 returned from exile to Rome, and then as the man she really loved—overstrains one's sense of credulity.

Yet the book is delightful to read. The narrative moves rapidly, and Miss Kellner shows a sensitive feeling for Roman and Hebrew custom and tradition. The character of Claudia is well drawn, as is also that of Lucius Pontius Pilate.

I am not sure that this novel qualifies as Biblical-historical fiction, but as historical romance of the Roman era, it is a pleasantly entertaining piece of work.

MARIE MALMIN MEYER

## CATHOLIC READING

*Harvest 1960*, edited by Dan Herr and Paul Cuneo (Newman Press, 1960, 290 pp., \$3.50), is reviewed by Stuart P. Garver, Director of Christ's Mission, New York.

A former editor of *The Commonweal* observed that "no group has taken fuller advantage of freedom of the press than American Catholics." This is true, but it is also terribly frustrating for a reading public already floundering in the vast ocean of ink created by American writers. Who can find time to scan—let alone assimilate—the best any group of authors might produce? The anthologies, the condensed books, the choice readings edited by professors and enterprising publishers at least help us to keep informed about the minds and motives of our contemporaries. While one may not applaud the selection of materials for these compilations, he will, nevertheless, be appreciative of the work that has gone into their preparation.

*Harvest 1960* represents what Messrs. Herr and Cuneo considered to be the best articles appearing in 22 Roman Catholic publications in America. Their selection of authors and subjects is itself laudable and, whether one agrees or disagrees with what has been written, he cannot escape the fact that Roman Catholic writers as herein represented deserve to be read with due respect for both their spirit and literary style.

This is not a polemic against Protestants so much as an open window through which one can hear the Roman Catholic literary elite discussing the problems of their church. Indeed the book has nothing else to tie it together

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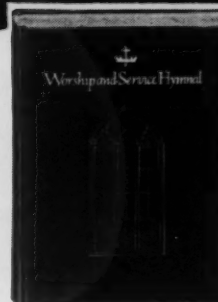
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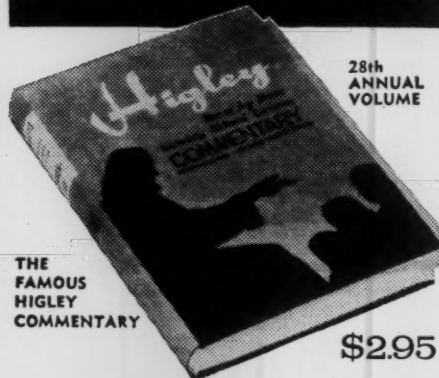
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except a common loyalty to the Roman Catholic "position" within the framework of American democracy. The papal church no longer strives for recognition as an integral part of the New World culture but has become very self-conscious as a social and political power in a democratic, pluralistic society.

There is certainly nothing juvenile in these chapters, although one sometimes feels certain attitudes expressed are more adolescent than adult. From the Protestant viewpoint there is the obvious influence of an official magisterium which few care to challenge. The priest is everywhere present and yet, with but very few exceptions, one looks in vain for any essay on the complex problems which confront American Catholics in their relationship with Protestants and other non-Catholics.

Of special interest in this presidential election year are the contributions of Senator Eugene McCarthy, John Cogley, Charles Malik. The editors of *The Pilot* have questions they would ask a Protestant nominee for the office of President, and a former chairman of the Democratic National Committee shares in a panel discussion, "How to Get into the Political Act."

Perhaps no other paragraph in all the book displays the new spirit of Roman Catholicism in America better than the following lines written by the English lawyer, Norman St. John-Stevass:

"The responsibility of the Catholic Church to the American nation is a heavy one. As the doctrinal basis of Protestantism dissolves, the moral cosmos fragments with it, and the time is not far distant when the Catholic Church will become the sole institutional repository of Christian values in the United States."

STUART P. GARVER

## BOOK BRIEFS

*Techniques of Christian Writing*, by Benjamin P. Browne (Judson, 1960, 382 pp., \$5). Forty practicing writers and editors give good advice to amateurs.

*Awake, My Heart*, by J. Sidlow Baxter (Zondervan, 1960, 384 pp., \$3.95). Daily devotional studies by a noted British exegete.

*Invitation to Bible Study*, by Miles Woodward Smith (National, 1960, 214 pp., \$3.95). Simple aids for the lay student of the Scriptures, including an abridged concordance.

*The Borderland*, by Roger Lloyd (Macmillan, 1960, 111 pp., \$2.50). A short explanation of the relationship of Christian theology and English literature.

*Christianity in Art*, by Frank and Dorothy Getlein (Bruce, 1959, 196 pp., \$4.50). Valuable interpretations of Christian art in a Roman Catholic frame of reference.

*Here's How to Succeed With Your Money*, by George H. Bowman (Moody,

1960, 191 pp., \$3). Christian rules for financial success.

*Laughter in the Bible*, by Gary Webster (Bethany, 1960, 160 pp., \$2.95). A captivating, fresh excursion into a subject mentioned 250 times in Sacred Writ.

*Our Heavenly Father*, by Helmut Thielicke (Harper, 1960, 157 pp., \$3). Gripping sermons on the Lord's Prayer preached in Germany during the horrific closing days of World War II.

*The Sage of Bethany—A Pioneer in Broadcloth*, compiled by Perry E. Gresham (Bethany, 1960, 189 pp., \$1.95, paper). Competent critics evaluate the pioneer leadership of Alexander Campbell (1788-1866) in education, Christian unity, politics and social action.

*The Self in Pilgrimage*, by Dr. Earl A. Loomis, Jr. (Harper, 1960, 109 pp., \$3). A distinguished psychiatrist shows how to lose self in communion with God and man.

*View from the Ninth Decade*, by J. C. Penney (Thomas Nelson, 1960, 222 pp., \$3.50). Sage advice on principles of business success by a dedicated Christian merchant prince.

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## REVIEW OF

## Current Religious Thought

WHEN WE THINK of missions, we usually think of the great movement of the Church from West to East as she proclaims the Gospel of Christ. We are forcefully reminded, however, that there is a movement today from East to West, a missionary movement of important consequence. I have in mind the missionary activity of Mohammedanism.

¶ The Ahmadiyyah Moslem Mission, located in the Hague, issues a journal called *The Review of Religions*. The March, 1960, issue of this magazine featured an article bearing the title, "The Salvation of Europe." I will give the following brief summary of this article:

The writer begins with the observation that Islam was on the defensive in the nineteenth century, a century that saw the glorious history of Islam at its lowest point. During this time, the West with its destructive powers, its materialistic philosophy, and its aggressive Church was without contention master of the field. But today we are witnessing a marvelous revival. The miracle is taking place. The West has lost its grip on the East. Islam is no longer on the defensive, but has taken to the offensive. The Church lost a powerful ally when the Tzar of Russia fell before the Russian Revolution, and now she stands threatened by the Kremlin. The West may be trying to overcome this threat by way of technical development, diplomacy, and assistance to underdeveloped territories. The Church may be working at missions as never before. But in fact, the West is on the wane and the Church is helpless against the tide of communism.

The writer goes on to say that the idea of a God who committed suicide on a cross to save mankind can offer no help. Nor can the West restore its position now that the East and Near-East have escaped from under its foot. Salvation lies in Islam alone. "The promised Messiah predicted that a series of terrible events should occur in the West, leading to a change of thought in the Continent of Europe, which change will benefit Islam." From this arises the new calling for Islam towards the West. The Moslem world is financially able to carry on its mission. Moslem leaders are in ruling places from Indonesia to Morocco. There is only one hindrance: Islam is still too

defensive, it must go all out on the offense. This is the time to let the light shine over Europe and America. "This is a divine decree and therefore must be so." This article ends: "May God bless those who listen and obey."

¶ The mission of Islam is only beginning. The first Mosque in this country was built in the Hague in 1955. The activity stems primarily from the movement which I have mentioned. It also speaks of cooperating with others toward a better understanding between Islam and Christianity. But as one reads the missionary appeal of Islam and notes how the faith of Christianity is grotesquely caricatured, he is more impressed with the offensive against Christianity than with any attempt to understand it. The movement wishes first of all to save the West by freeing the West of Christianity. It says that this liberation will occur through divine guidance, spiritual rebirth, and prayer. Europe and America, in any case, are primary objects of the Islam missionary movement.

The West is the goal because the West is spiritually poor. As we observe this movement, we would be ill-advised to spurn it from pride. We have also little reason to smile. There is only one right response to Islam's new missionary vision. It must be seen in terms of challenge. The important question that it poses is this: does the Church understand that her own calling in Jesus Christ is missions? Is the movement of the Church outward from her own self-conscious existence as a saved community to the darkness, the very darkness from which she was first saved?

¶ The missionary movement of the Church has not always been seen as essential. It has sometimes been thought in history that the Church could be a church and stand still. But the apostles would have thought it impossible to conceive of the Church in any other way than on the move to the outermost parts of the world. A church self-satisfied in her own ecclesiastical cubicle would not have been a church at all in the eyes of the apostles.

Toynbee has written well of the significance of the "challenge" to civilizations. If a civilization accepts the chal-

lenge facing it, it can grow to new power and position. This gives the Church a hint. Does she take the hint of the challenge offered by the missionary activity of the East? Does she understand her calling in the world of today? The events of our day can be apocalyptic events that call the Church to her task, and a consciousness of her calling.

It is clear from the New Testament that missions is not a chapter in the history of the Church, from which she can pass on to other matters. Missions is an eschatological sign of the coming of the Kingdom. The Church's concern for the world must be her distinguishing feature. The Church is not allowed the luxury of introversion. She is compelled to go out into the world. This does not mean that the Church may lose concern for her own health. Rather, it means that the proclamation of salvation in Jesus Christ is elemental for the Church's good health. We may for a moment be impressed by the revitalized missionary spirit of Islam. But we must then directly be summoned to deeper self-examination of our own lives and to eager readiness to dig in and work while it is yet day, and look as we do to the coming of the Kingdom.

G. C. BERKOUWER

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